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APPROBATION

The Archbishop and Bishops of the Province have indorsed the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its work, and proffered their assistance.

Following are extracts from their letters:

I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this Diocese only, but will embrace the entire province and State of Illinois, and to further encourage this movement, I desire you to enroll me among the life members of the Society.

Sincerely yours in Christ,

GEORGE W. MUNDELEIN, *Archbishop.*

The Bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Faithfully yours in Christ,

M. A. TARRANT,

Secy. to the Bishop of Alton.

I am glad to have your letter about the CATHOLIC HISTORICAL SOCIETY, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need.

P. J. MULDOON, *Bishop of Rockford.*

The sole aim of the Society, namely, 'To make known the glories of the Church,' should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

EDMUND M. DUNNE, *Bishop of Peoria.*

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

Wishing God's blessing, I remain,

HENRY ALTHOFF, *Bishop of Belleville.*

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MARIE JEAN PAUL ROCH YVES GILBERT MOTIER DE LAFAYETTE

From a portrait by Sully in 1824 for the city of Philadelphia, now in
Independence Hall.

Cut by courtesy *Ohio Archaeological and Historical Quarterly*, C. B.
Galbreath, Editor.

Illinois Catholic Historical Review

VOLUME III

OCTOBER, 1920

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SOME FIRST LADIES OF ILLINOIS

A STUDY IN TYPES

No dynastic hue has ever tinged any section of the American people. In the forty-eight commonwealths, and particularly in those beyond the wash of the Atlantic, no governors and no governors' families have ever been other than good democrats. After their brief spell of eminence, they have gone back to plow in the fields of common citizenship and have lived truly as people of the people. Yet even so that fierce light which beats upon a throne stays focussed upon them and upon their off-spring, and they are marked among their fellows. History can follow them down through generations. They become thereby excellent types in which we may see more clearly and with a longer range of vision the mutations that are going on quietly, yet often deeply, in the family career, of the average American.

On at least three occasions in the early days of Illinois, it fell to the lot of a Catholic woman to be the "first lady" of that state; if this is the proper designation of the governor's wife. Not only Mrs. Bissell, but the governor also, was of the faith; before her, two other Catholic ladies presided over the executive mansion, the wives, namely, of Governors Reynolds and Ford.

Reynolds, Ford, and Bissell will accordingly become the titles to the three chapters in which we may study, as in types, what was the fortune and fate of Catholic life in the welter of pioneer days in the great West. Should the triple division offer a suggestion to the mind that we are to indulge in a Greek trilogy, it may be acknowledged that in some of the facts there are sufficiently intense dramatic elements that might be developed and visioned—not here—but in a play in accordance with Athenian standards; the second story is frightfully Greek. The dogs of the Erinnys run down their

helpless quarry with fatalistic relentlessness. The first chapter, albeit replete with matrimony, is rather tame. But there is nothing Hellenic in the third, for it concludes with so sweet a triumph of God that the sad stage of the pagans could never conceive of anything quite so divine.

MRS. JOHN REYNOLDS, 1830-1834

The figure of John Reynolds stands conspicuous in early Illinois. He was a giant of bland features, very ignorant of most things, and pompous in his assumed wisdom. For almost fifty years he won elections, and to him that game was about all there was worth while in life. He wrote books about everything within the circle of the political horizon of which he himself was the center, and thereby made it an easy task for subsequent writers to fill their pages with pictures of him and his times, and they have generously availed themselves of his bounty. Women at that time were not resident within the furthest verge of the political horizon, they lived in the world beyond, so that in the copious Reynolds' literature only the most meagre information may be found concerning the partner of his home. Fortunately we have other sources, and first among them the old Cahokia marriage records.

Here a multiplicity of matrimonial entanglements must be disposed of before there can be a reasonable hope of individualizing the lady we are seeking. Her name was successively Catherine Dubuque, (indicating a relationship with the founder of Dubuque, Iowa), then Pelletier dit Antaya, (this was never really her name, but that of her step-father), next Manegle, and finally Reynolds. Her mother was twice bound in the holy bonds of marriage, Catherine followed the good material precedent, and both her husbands indulged in double matrimonial ventures.

Before 1787, Catherine's mother, Susanne Cesire married (1st) John Baptiste Dubuque; on July 31, 1801, Catherine's mother married (2nd) Louis Pelletier dit Antaya; on April 28, 1782, Catherine's spouse-to-be, Joseph Managle, married Agnes Palmier Beaulieu; on February 28, 1814, Catherine herself is married to Joseph Manegle, a man twice her age; on February 3, 1818, Catherine marries John Reynolds.—So far the Cahokia Church Records.—We learn elsewhere that, in May, 1836, Reynolds married Sarah Wilson in Georgetown, D. C.

For almost seventeen years Catherine Dubuque was the wife of John Reynolds. She died, aged 45, just a few days before—in search for more acceptable office—he resigned his governorship. No mem-

ories nor traditions of her linger about the present state capital. We do not know that she was ever in Springfield. During her period as "first lady" in Illinois, the capital of that state was still at Vandalia. Reynolds survived her more than twenty years. Like her he died in Belleville; but he rests in the cemetery that knows no signs of the redemption. She bore no children. Did aught accrue to the cause of God from her exaltation?

There is a letter of Governor Reynolds in the St. Louis Archives that escaped the notice of the publishers of the Governors' Letter Books. It must have been dictated by the pity and piety of a Catholic woman's heart. The governor informs Bishop Rosati of St. Louis that there is a Catholic prisoner in Carrollton, Illinois, who is about to pay the last penalty to justice, and he asks that the condemned man may receive the spiritual attentions of his church before his sudden flight into eternity. The letter bore rich fruit.

Father Charles Van Quickenborne, S. J., was sent to Carrollton. He prepared the prisoner for his dread ordeal so well that many an onlooker envied the dying man the bravery and the peace of his last moments. The priest himself was on this occasion so moved by the readiness of the people, with whom he came in contact, to hear the gospel that he shortly afterwards made long missionary tours through the state gaining rich fruit in souls. These visits were the harbingers of the second spring of Illinois' Catholicity.

An appreciation of Mrs. Reynolds that was sent as a contribution to the Shepherd of the Valley—and which is almost certainly the composition of the governor himself—tells us the important fact of her life from the Catholic point of view. It says "she was raised and educated in the Holy Religion of God. She was a true believer in the faith and doctrine of the Roman Catholic Church, lived in obedience to its holy precepts, and died in that faith, praising God."

(Shepherd of the Valley, Nov. 15th, 1834).

There is no subsequent history of the Reynolds family. There do not seem to have been any descendants of the governor or of Mrs. Reynolds in either of their double marriages.

It might seem that I should include here Governor Thomas Carlin, whose administration covered the years from 1838 to 1842. His Irish parentage makes the probabilities that he was a Catholic about three to one. The further fact that his parents moved from Kentucky into Spanish Missouri, where they were obliged to have their children baptized as Catholics, increases the probability multifold. But this paper concerns ladies. Thomas married Rebecca Huitt, who bore him thirteen children, of whom seven grew to maturity. Save that the Huitt family seems to have originally lived near New Orleans, there is no other shadow of evidence available to indicate that Carlin's wife was ever of the true fold.

MRS. THOMAS FORD, 1842-1846

A sense of dismay, almost of disaster, spread from circle to circle of certain sections of Illinois society a few years when it was announced in the public press that Mrs. Anne E. Daviess, the last surviving daughter of Governor Ford, one of Illinois' great governors, had died on March 17th, 1910, practically an object of public charity.

Mrs. Daviess had lived with a daughter, Mrs. Gamble, in Middleton, Logan County, until that daughter's death in 1907. Mrs. Gamble dying left six little children to the care of her husband, a man of humble circumstances, who now found it impossible to give the necessary attention to the ailing old lady, Mrs. Daviess. He accordingly asked relief of the County. She was not sent to the poor farm, as is usual in similar cases, but to a hospital in Lincoln, the county seat. Lincoln boasts two excellent hospitals, one a Catholic institution, the other in charge of the Lutheran deaconesses. The latter was chosen as a home for Governor Ford's daughter, though on what principal of selection we are not informed. But we are told that, when it was learned she was an Episcopalian, a minister of that denomination attended her regularly. Despite special efforts of the good deaconesses to brighten her declining days, she resisted all attempts to secure from her any recital of her past life or any details of the home life of her distinguished father; she was so broken, it was said, by her sorrows, that death itself seemed a benison. Her body was taken to Peoria for burial and laid there to rest in the beautiful Springdale cemetery besides that of her father, the governor, and of her mother, and of an unmarried sister Julia.

Just at the time that Mrs. Daviess was cast upon her county for care, the legislature of Illinois, desirous of commemorating the exalted services of her father, ordered a splendid cenotaph to be erected to his memory. It must have seemed a mockery to her at the time; and the traveller today who sees the one word "Ford" standing out on the rich sarcophagus looks to his guide for an assurance that it is not an ill-placed jest of an advertiser. It was a cruel frivolity no doubt to the living daughter of Ford, but it is not such today, for much sorrow lies beneath that stone.

Eulogists at the time of the dedication of the monument in Peoria recalled the rare virtues of Governor Ford, and dwelt particularly on the fact, with its obviously much needed imitation today, that he retired from his governorship a poor man. That honesty is its own sufficient reward seemed to be the lesson of his life, until the revelation of the after careers of his family broke in upon the community and shocked the shallow moralizers.

For the death of Mrs. Daviess directed attention to the other members of the Ford family, and it brought to light, that—if rumor could be credited—the fate of the late daughter was radiant as compared with that of the two sons. Ford's elder son, Sewell, took part in the Civil War, and so distinguished himself for bravery that he lost an arm in his country's cause. Unable to find any other occupation after the conclusion of the civil strife, he served as a barkeeper, until he learned of the frightful death of his brother, Thomas, Jr., in Kansas. Thomas had gone west to seek his fortune, and report brought back the story that a vigilance committee somewhere west of Wichita hanged him as a horsethief. Sewell left for Kansas, perhaps to seek revenge for his brother's taking off, but the vigilance committee was beforehand with him, and he met his brother's fate. It must be repeated that these accounts are rumor. Correspondence with the Secretary of the Kansas Historical Society brings us the prompt reply that, owing to frequent inquiries as to the fate of the Ford boys, investigations have been made in the matter but that nothing in the line of historical proof has ever been secured.

There remains one more child of Ford. Mary Francis, his second daughter, died suddenly in the city of St. Louis, July 27th, 1906, the day after she had celebrated her 69th birthday. She was the wife of John Jay Bailey, and the mother of eight children, four of who survived her; these were Dr. Julia Mastler, an osteopath, and Mrs. Oliver F. Goodell of St. Louis; and Dr. Katherine B. Woodward, a homeopath, and Harry C. Bailey of Ft. Smith, Arkansas. Mrs. Bailey was incinerated at the St. Louis crematory.

There is the story: one daughter dies a public charge; another is committed to the flames by the science-dried hearts of her own children; and the two sons are listed as hanged. One cannot forbear from exclaiming with the apostles, in the ease of the blind man: Lord, whose was the sin?

It cannot be said that Ford was ever a child of the Church; but it is certain that his wife was. Her name was Frances Hambaugh. In the petition of the Belleville Catholics to Bishop Rosati for a pastor for their rising settlement, her father's name, Henry Hambaugh, heads the lists of signers. Frances, or Fannie as she was called, is everywhere described as a remarkably beautiful girl, and and as good hearted as she was fair. At the age of sixteen she was married to Ford by a Justice of the Peace in Belleville, but we find in the Cahokia Records that the sanction of the church was

placed upon the marriage by Father Regis Loisel of St. Louis on one of his visits across the Mississippi, three months later. The Hambaugh's moved from Belleville soon after to a fine farm, near Versailles, in what was then Schuyler, but now Brown County. There in 1833, Father Van Quickenborne was a guest of the family. Fannie's brother, Stephen, was married to a non-Catholic, Elmira Mary Stone; this lady was baptized on the occasion, and her god-parents were John Hambaugh, and Mrs. Frances (Hambaugh) Ford.

The Hambaugh family were devoted to their Church. The Fords made their home with them most of the time, both before the election to the governorship and after. The Ford children all spent their childhood in the Hambaugh home, and it may be affirmed with little less than certainty that they were all baptized children of the Church. Who could ever have prophesied their ending! Have the powers of evil been so ruthless in their rage when exercising it against the children of unbelief! Is this story typical of the course of other Catholic families that drifted from their moorings in those desolate days for the faith? Let us hasten to a brighter page.

MRS WILLIAM H. BISSELL, 1857-1860

In the April number, 1909, of the Journal of the Illinois State Historical Society, two pages of editorial notes are devoted to the announcement that a Life of Governor Bissell is practically completed, but that material particularly for the years 1834-1837 is still desired. As more than ten years have since elapsed, that energetic society must have accumulated matter for an extended and very complete biography. We shall try to confine ourselves here to features of the story of the Bissell family that are likely to be passed over in the other periodical.

Bissell must have been a man of wonderfully attractive personality. He came to the west from New York as a stranger, but was here only a brief time when he was chosen to represent his section of the state in Congress; he was re-elected without opposition; he was re-elected the third time against powerful and able antagonism. He had been a Democrat, but joined the Republican party at the moment of its formation, and was its first nominee for the governorship of Illinois. It has been stated and repeated on good authority—among others by the late Charles Johnston of St. Louis and Judge B. Hay of Illinois—that had it not been for his already failing health, Bissell would have been the Republican nominee for the Presidency in place of Lincoln. The two were intimate friends;

their bodies lie not far apart in the Oak Ridge cemetery at Springfield, and it will not be our part to suggest posthumous rivalry. It is clear to our readers that it fell to Bissell to be recipient of the greater gift, the pearl of great price. His dying moments—and of course, there are no other such golden moments in any life—were sanctified by the Divine Sacraments. His family and Father J. Fitzgibbon were at his bedside, and his last instructions were that his burial should be according to the ceremonial of the Church.

Even after his death, the Chicago Journal denied that Bissell had died a member of the Catholic Church, but the St. Louis *Republic* made this strange assertion subject of an editorial in its issue of March 24th, 1860; it said, "he connected himself with the Catholic Church in 1854, and has been a member of it ever since that time. The question acquires importance only from the fact that it has been denied, and hence the statement."

It should be stated for the credit of the great citizenship of Illinois that at a time when Know-Nothingism was at its apogee, despite the prominence of the Catholic features of the obsequies, practically the whole state took part in the demonstration of sorrow. Father Cornelius Smarius, an eloquent Jesuit, delivered the funeral oration; extracts from this rather pompous pronouncement are still to be seen in some of the popular elocution books in use in all American colleges. The veterans of the Mexican War, Bissell's fellow soldiers, occupied the place of honor in the funeral cortege, then followed the clergy of the city of all denominations, while Masons, Odd Fellows, Turners and Sons of Temperance joined with the Catholic Societies in closing the procession, "the largest and most imposing" according to contemporary accounts, ever seen in Springfield. Chicago military and civil organizations were unusually well represented.

Bissell's widow was the daughter of one of Illinois' most distinguished statemen, Senator Elias Kent Kane. Elizabeth Kane was born in old Kaskaskia, September 29th, 1824. Her mother was Felicite Pelletier dit Antaya, of an old French family that has been already mentioned as giving a step father to Mrs. Governor Reynolds. Miss Kane was Bissell's second wife, and they had no children. Three of her nieces lived with her at Springfield; these and the two daughters of Bissell's first marriage were known as the Bissell girls, and the five of them made the executive mansion the social center of Illinois of that day. A poem addressed to one of them, "Remembered Eyes," still holds a place in American literature.

Bissell's daughters were Josephine and Emily; the poem was indited to the latter. They attended the Ursuline Convent near their home, but were slow in relinquishing the faith of their deceased mother, Emily James, for the new-found religion of their father, that of their step-mother. They responded at length, but not firmly.

The story of their defection is interesting. Mrs. Bissell did not long survive her husband, and the daughters lived for some time with the family of Lieut.-Governor Koerner, a man of great forcefulness of opinion but of no faith. Catholicity in Belleville seemed entirely foreign. The Sunday Mass was always accompanied by an unintelligible sermon seldom less than an hour in duration. Emily was married to a Swedenborgian, Charles W. Thomas, by a Presbyterian minister, and thus one of Bissell's two children seemed lost to the church. Three bright healthy children blessed this union, who were given the names Bissell, and Charles, and Josephine. In time a wave of Episcopalianism swept through Belleville, and the two boys, Bissell and Charles Thomas, together with their aunt, Josephine Bissell, succumbed to it, and Josephine died in 1904 out of the visible unity of the Church. This was the second of Bissell's daughters, and in her decease the knell of the Catholicity of the Bissell family seemed to have been tolled.

But there was a seed planted in fertile ground hidden deep and warm during those cold days of the faith. The other Josephine, the daughter of Mr. and Mrs. Thomas, was at this time studying at the Loretto Convent at Nerinx, Kentucky. She returned home in her 18th year a Catholic, and the tender Catholic branch will grow into a glorious tree.

Not long after this, her mother, Mrs. Thomas, visiting St. Louis, went to see a newly completed Catholic church—the College Church—whose doors are always open wide, and whose beauty makes it a Mecca for many who enter with little thought of prayer. While she was admiring the monolithic columns, a priest came out to one of the confessionals. It was Daniel McErlane, who at the time of his death was called “a sleuth of souls”, owing to the fascination about him that brought all classes of the weary and the heavy laden to him for solace. At his entrance into the church, more people rose up and hastened towards him than Mrs. Thomas had imagined were in the building. One by one they came away from him with a look of heavenly peace that stirred her, and she knelt to pray. She too went to him, and she used to say afterwards that she walked back to Belleville that evening on the air. Of course no such physical

miracle occurred, but in reality a more marvellous and lasting one had been effected. For from that day until her holy death in 1912, she was a model of attention to all her religious duties. Meanwhile her husband, Mr. Thomas, was stricken down with a fatal illness, in the midst of a political campaign, wherein he was the candidate for the supreme judgeship of Illinois. He called for a priest shortly before the consummation and appeared before the Eternal Judge clothed in white robe of baptismal innocence.

And what of the two boys and of Josephine? Bissell Thomas married Anna McCabe, and made his home in San Francisco. When he went to France with the 16th Engineers, there was another Emily to be kissed good-bye, and to pray for his safe return. Charles Thomas married Eugenie Papin of an old Catholic family of St. Louis. They have now a little Catholic Japanese daughter, Mary Papin Thomas, in their home at Osaka, in the Flowery Kingdom.

Josephine married Bonaventure Portuondo, a physician of Spanish ancestry, and still resides at the old homestead, Belleville. Their living children are Rita, Josephine, Isabella, Bonaventure, and Sylvia Carmen. The first named is now Sister Rita of the Ursuline Convent at Springfield. From his post in Springfield, Governor Bissell swayed the destinies of Illinois for high and noble ends during his brief, incomplete term of power; but persons who realize how immeasurably higher a hidden handmaid in Nazareth elevated the world's civilization than the mightiest of the Caesars, may reasonably hope that Illinois will be no less blessed in the humble Ursuline of today than in her powerful progenitor.

In the third generation every descendant of Governor Bissell—in Illinois, in California, and in Japan—is a loyal child of the church. Who will gather back the sad progeny of Governor Ford and of the other thousands of wayfarers, bereft of their heavenly birthright in the wilderness of the strange new life of the early West! May we hope that the home-coming of the Bissells is typical of the things that are to be among these other thousands, millions, all over America! Fiat.

LAURENCE J. KENNY, S. J.

St. Louis University.

THE NORTHEASTERN PART OF THE DIOCESE OF ST. LOUIS UNDER BISHOP ROSATI

VII. FATHER MAZZUCHELLI'S ACTIVITIES.

Among the most valuable documents in the archives of the St. Louis Archdiocese we must number the letters of Father Samuel Mazzuchelli, O. P., the founder of the Church in Iowa. They are all addressed to Bishop Rosati. Some are written in English, the bulk, however, is in Italian. They form an interesting commentary to the "Memoirs, Historical and Edifying of a Missionary Apostolic", (i. e., Father Mazzuchelli) published in 1915.¹ They have never before been printed. In retracing our steps to the northern missions of Galena and Dubuque and Prairie du Chien, we will have occasion to print them all as a sort of documentary history of the early days of the Church in these parts. Father Mazzuchelli received his appointment from Bishop Rosati on June 12, 1835. As he was more closely identified with the Church of Iowa than that of Illinois or Wisconsin, we will open our article with the first and the chief city of that State.

"The little episcopal city of Dubuque, writes Father Mazzuchelli in his Memoirs, "dates its origin from the year 1813: Prior to that date all the present territory of Iowa was still inhabited by numerous Indian tribes. The Government, having bought from these tribes the land adjoining the river, after various treaties, or to speak more correctly, after the expenditure of generous sums of money, many thousands of the citizens of the Republic settled there within a few months, but especially in the vicinity of Dubuque on account of the lead mines. The traffic in this valuable metal erected the city of Dubuque, named for the last French trader (Julien Dubuque) who, after spending many years of his life in that place with the Indians, died in 1811. In 1835, the year in which the church lot was acquired in Dubuque, the village numbered about two hundred and fifty persons, the missions, including the miners, numbered about 750.

¹ This book, as Archbishop Ireland states, was originally written in Italian, and printed in Milan in 1844, during a visit of Father Mazzuchelli to his native land. It was translated by a Dominican Sister of Sinsinawa, Wisconsin, and published by the W. F. Hall Company, Chicago, 1915.

Almost 200 of this number were Catholics; almost all of Irish descent, so there seemed to be a very good prospect of a flourishing parish, both here and at Galena across the river."² It was on June 24, 1835 that Bishop Rosati gave all faculties for Galena to Father Samuel Mazzuchelli. This included Dubuque; and accordingly, in July of the same year the missionary of the North visited the place for the first time. Mass was said at the home of P. Quigley: the people of the town showed the greatest interest and generosity, so that the cornerstone for the church to be called St. Raphael's, could be laid amid universal rejoicing on the Feast of the Assumption of the Blessed Virgin in the year 1835. But what were the antecedents of this man that instilled new life into these drooping missions of the North.

Father Samuel Charles Mazzuchelli, O. P., was born in Milan, Italy, in the year 1806 of a distinguished family. In 1822 he became a novice of the Order of St. Dominic in Rome. When the first bishop of Cincinnati, Edward Fenwick, himself a Dominican, came to Rome in 1828, seeking helpers for the missions in the wild Northwest, the youthful deacon, full of glowing dreams of religious triumphs and romantic adventures in the wilderness of America, obtained permission from his superiors to join the saintly Bishop Fenwick. In 1830 he was ordained priest, and immediately set out for the Island of Mackinac, the most north mission of the diocese of Cincinnati. Mackinac was the starting point for Father Marquette's voyage of discovery: it was to be the starting point also for Father Mazzuchelli's missionary journeys, which were to bring him in such close union with the northeastern part of Bishop Rosati's diocese of St. Louis.

Mackinac was the center of a parish that extended from Lake Huron to the Mississippi River. Here stood the only chapel in this wide territory, but the parishioners, Catholic Indians and half-breeds, Frenchmen from Canada and native Creoles, Irish miners and German farmers, scattered members of almost every nation, were settled down or wandered about in every part of it. To supply them spiritual necessities in life and in death the pastor was obliged to travel almost constantly in winter on snowshoes or in a sled, in summer on horseback or in a birch-canoe. Mass was said at times under a spreading greenwood tree, sometimes in the wigwam of a converted Indian, sometimes the rude dwelling of a trader, miner or trapper. In Green Bay Father Mazzuchelli built the first church and opened the first school, not only of the neighborhood, but of the entire

² *Memoir*, p. 190.

territory of Wisconsin. Here Bishop Fenwick came shortly before his death to visit the indefatigable missionary, and to administer confirmation to a large number of his flock.

Father Mazzuchelli always manifested in word and deed a romantic, yet truly Christian love for the poorest of the poor, the wild children of the forest and prairie. The Menominees were his special favorites, but the other tribes of Wisconsin also ever found a friend in their "black-gown." The Indians in turn held Father Mazzuchelli in highest esteem. As an illustration of their friendly relations, we would insert the speech of Whirling Thunder in behalf of the Winnebago Nation held in 1833 in the presence of Father Mazzuchelli: The Indian Chief addressed the Government Agent: "Father, listen to us! By the treaty of last Fall we are to have established at Prairie du Chien a school, as the most of our nation are here on the Benecault River, we are anxious to have the school placed among us. You are aware, and we wish our Great Father to know that many of us have joined the Catholic Church and have become Christians. Many men of our nation seem desirous of becoming civilized through the exertions of our friend here, the black-gown (Father Mazzuchelli), we, therefore, hope that our prayers may be granted by our Great Father; we will then be able to have our children educated among us and in the Catholic Faith. We have never had any one until lately to teach us the word of God. We begin to see light and we wish to know more of our Great Father above. We want Father Mazzuchelli to remain with us and the school established among us."³ Next to the love of God as expressed in the burning zeal for souls, and naturally flowing from this fountain-head of all true wishes, come the distinctive qualities of our noble-minded apostle, his fearlessness in danger, his patience in adversity, his disinterestedness in all his undertakings. "In perils often," Father Mazzuchelli might say with the Apostle of the gentiles. One example only can we give: It was a morning in March that the priest was called from his home at Galena to bring the last sacraments to a dying person in Iowa Territory. The ice on the river was broken up by a sudden change in the temperature, and was carried along with the swift current. The priest found no other means of transport than a sort of narrow canoe hollowed out a single trunk of a tree, which had been lying on the bank all through the winter. Father Mazzuchelli engaged four men to row him across the river. After pushing

³ *The American Catholic Historical Researches*, Vol. XII, 2, p. 61



Cut by courtesy *Rosary College.*

VERY REV. SAMUEL MAZZUCHELLI, O. P.

Missionary Apostolic amongst both Indians and White people
in Illinois, Iowa, Michigan, Wisconsin and Minnesota.

out about half a mile the water began to pour in through several cracks, soon made wider by collision with the drifting ice. The steersman courageously managed the frail craft, ordering all to remain seated and perfectly quiet. Father Mazzuchelli felt secure amid the seething rushing waters, bearing as he did, the Blessed Sacrament upon his breast. Kneeling in the water and paddling with a single oar, he followed the directions of the steersman, and when the water had risen to within four finger's length of the rim of the canoe, they reached a little island, where they repaired their boat and proceeded on their voyage. Of Father Mazzuchelli's patience his letters will give abundant examples: of noble disinterestedness, we would add a brief word. "It may be well to remark, says he, that the generosity of the faithful in these parts depends in a great measure upon the disinterestedness of the Priest. If he manifest any desire for money, then all is lost for the church, for he is the sole agent, secretary and treasurer. If he does not divest himself completely of self, and consecrate himself without reservation to the propagation of the Truth, that indispensable boundless confidence of his people loses itself in doubts and suspicions, and at last vanishes entirely. The great secret of finding money where it does not seem to exist, lies in the sincere disinterestedness of the Priest. . . . In the United States the church is generally the poorest of the poor: for either one must be built, or it is in debt, or else it requires repairs, or necessary furnishings for the altar. So if the Priest desires to see the people liberal and full of confidence in his personality, he must himself lead the way. Keeping nothing for himself, and putting everything that he possesses in the treasury of the church. The same Providence that cared for him in the past will not fail him in the future: for ever true are those words of our Divine Master: "When I sent you without purse and scrip and shoes, did you want anything?" (Luke XXII, 35.)⁴

In July, 1835, when Father Mazzuchelli arrived at Galena, he found, as he himself says, "not a vestige of the sacred things necessary for the celebration of the Holy Sacrifice." In an upper room of the dwelling of one of the parishioners he erected an altar, probably of a dry-goods-box, which transformed the place into a church. In one corner, separated from the altar by a curtain was the bed of the Priest. So poor, yet so intimate with God, was this second spring-tide of the church in Galena. But this beautiful promise of a rich

⁴ *Memoir*, p. 219.

harvest seemed to be doomed to failure once more. On April 18, 1836, Bishop Rosati, on hearing that Father Mazzuchelli had been recalled by his Superior in the Order entrusted the parishes of Galena, Dubuque and Prairie du Chien to the Rev. M. Condamine. When Father Condamine arrived at his destination, Father Mazzuchelli's recall had been revoked, and Father Condamine was appointed to Cohokia, May 18, 1836. Father Mazzuchelli writes:

Dubuque, May 11, 1836.

Rt. Rev. Bishop of St. Louis.

SIR—I send you a copy of a letter I received from the Rt. Rev. Cipoletti, General of the Order of St. Dominic. This letter is an answer to a petition made by the inhabitants of this place on the fourth of August last and, I believe, of another made by the people of Galina. Bishop Rese has written to Rome on the same subject. Now I beg of you those spiritual faculties which are necessary to perform my ministry. The deed of the Churches will be made over to you, but they cannot be altered this moment. I must pay \$550.00 on the lot of Galina, and as Bishop Resé will probably be in this part of the New Territory this season, I shall be able to make over to you the deed of Dubuque. All I care is the good of religion and have no partiality to any diocese. To this day I have done every thing as I knew best, and I am always ready to acknowledge my faults.

Pray give me your Episcopal blessing.

Your very humble servant,

SAMUEL MAZZUCHELLI, O. P.⁵

Bishop Rosati cheerfully gave Father Mazzuchelli the faculties asked for and continued him as Pastor of the Northern Missions, May 14, 1836.

In the next letter there is a note of holy joy at seeing the sacrifices and labors blessed at last by a distinct success:

Galina, July 14, 1836.

Most Rev. Bishop Rosati.

SIR—After many a day of hard work and uneasiness, I succeeded, with the will of God to complete the stone walls of St. Raphael's Church at Dubuque as high as the roof. Every preparation is now made to raise the roof and two stone-cutters are at constant work to make a plain cornice round the building and to finish the front. On the 4th of July the church was used by the people of the town to hear the *Oration* delivered by a lawyer. I had to act the part of chaplain and say the prayer. The expenses of the building have been very great for one man like me agitated by many trials: I already paid \$2,400.00. Want of time has hindered me from collecting the \$800.00 due on the subscription, only \$300.00 were lent to me to pay the last debts. I hope to say Mass in St. Raphael's church next Sunday. The church of Galina is as I left it last Fall, many things have entirely discouraged me in the undertaking; however

⁵ Original in English. Archives.

last Saturday I took two of my men to this place, they now work in the quarry. I opened this quarry on the church lot; about 200 perch of stone are now ready round the foundation, lime and sand are also procured. All this is a great deal here where materials are very scarce. There is not a person here that can move a step for the building of the church. I have to procure every material to the amount of a cent. The most difficult part of the work is the collection. Although I am confident of the great attachment of the people to me, and of the knowledge they have of my disinterestedness, still it is with the greatest reluctance I do begin this work and sincerely wish to abandon it if I could. My constant occupation in May and June about the church of Dubuque has prevented me from attending at the church of Mill-Seat, Wisconsin Territory, 15 miles from this place. Nearly all the materials for the building of it are now ready. Next week I shall spend three or four days about that place to gather all materials, make contracts, collect the money, and begin the work if possible. For many good reasons I abandon the mission of Prairie du Chien, Fort Winnebago; and I wish to see Bishop Resé in the ends of his diocese. The 3 Liguorian priests of Green Bay,⁶ with about \$3,000.00, got the possession of an establishment that cost \$8,000.00, and is now worth at least \$12,000.00. They have but one settlement to attend. I do not see why they should be left there in peace. Prairie du Chien and Fort Winnebago could be made part of their parish. I have to notify you, that I have received several invitations to visit the new towns below Galina on both sides of the Mississippi, in order to build chapels, but I cannot move from these parishes now. It is probable that in the Fall, with your consent, I shall visit those places to secure valuable lots for the good of religion. As I stay but a very short time in each parish, those who wish to get married are always in a very great hurry and, with many reasons, give no time for the publications. I do not know how to manage these cases. If I require the publications they would be compelled to go to a magistrate. I wish you to give me some directions in this particular. If I cannot see Bishop Resé this summer or some priest I shall be obliged to come to St. Louis. *ad confitendum*. This satisfaction was denied to me by M. Condamine. I should be much pleased to secure the holy oils and a Latin Ritual, with two altar stones. I left two of them in the hands of Mr. Borgna last winter, and got two or three made by the stone cutters on the church ground. I have not paid him yet; should you be so good as to pay them, consecrate them and send them to me; I shall with the utmost pleasure pay all expenses.

Today I wrote the first letter to the General Superior Cipoletti since I left Rome.

Your most obedient servant,

SAMUEL MAZZUCHELLI, O. P.

But the spiritual interests of the congregations⁷ would, at times seem secondary to cares for the temporalities. There is a letter in

⁶ The Liguorian priests of Green Bay were the Redemptorist Fathers. Simon Saenderl, F. X. Haetscher, and F. X. Tschenhens, who had come from Vienna, Austria. Cf. Father Holweck's articles in *Pastoral Blatt*, Vol 54, Nos. 7, 8 and 9.

⁷ Original in English. Archives. Father Mazzuchelli always spells the city's name Galina.

the Archives of St. Louis written during a visit to the city, that throws light on such business transaction. It is in regard to the church lot in Dubuque, which, as we have seen, was obtained by Father Fitzmaurice from the United States Agent in 1834, but for the securing of which the proper steps do not seem to have been taken.

St. Louis, November 13, 1836.

Rt. Rev. Bishop Rosati.

SIR—Being necessary to give the power of attorney to some person residing about Dubuque in order to obtain from the U. S. Commission the title of a certain piece of ground on which your Rt. Reverence has a claim, the following remarks are required:

1. It was in the year, 1834, that the U. S. agency gave a permit to the Rt. Rev. Joseph Rosati to occupy a certain piece of ground adjoining the town of Dubuque for the use of a Catholic church and house and garden for the priest.
2. By an act of Congress, 1836, those individuals who have received a permit from the U. S. agent for the Lead Mines to occupy any lot — in the town of Dubuque, are entitled to a pre-emption of said lot.
3. As the Rev. Bishop cannot in person attend before the U. S. Commissioners, it is indispensable to appoint someone to act in his place. This may be done, either by giving a deed of all his claim on said ground to a confidential friend, or by appointing an attorney to act in his place before the Commissioners.
4. Should the Bishop think proper to give the deed to his priest, he shall be able to appoint an attorney himself, if so necessary. And if the Bishop prefer to give him only the power of attorney, it must be made so as to allow him to appoint another in his place.
5. The said ground or part of it has been unjustly claimed by a widow woman. She claims that some of the Catholics, when Rev. Fitzmaurice lived in Dubuque, left the decision of the case to an arbitration, which decided in favor of the widow (What she did not claim was neglected by the Catholics).
6. M. O'Farrel, a merchant of Dubuque, having bought the house and lot with all the claims of the widow, has considered all the ground as his own.
7. Some difficulties may arise in which the priest does not like to be.
8. Arrangements can be made with Mr. O'Farrel for what he has sold and, by giving him some profit, everything could probably be settled.
9. Although the permit gives more than four acres, still the act of congress does not give the pre-emption on any lot of larger size, so that the surplus of four acres has to be disposed before the commissioners will examine the claim.
10. A friendly arrangement with Mr. O'Farrel is the best course. He has caused that part of Dubuque, Iowa, to be valuable, and consequently he has an indirect claim on it.

Your humble Servant,
SAMUEL MAZZUCHELLI, O. P.*

* Original in English. Archives.

The next five letters of Father Mazzuchelli give us a general view of his activities during the early part of 1837, the year in which Dubuque was to receive its first bishop, Mathias Loras.

Galina, Ill., January 5, 1837.

RT. REV. BISHOP—Knowing that you are not in a hurry to have that report I promised you of the various parishes of this country, and anxious to give correct information, I shall defer it for a few weeks longer. I hope you received that letter I wrote before I left St. Louis, and which I consigned to Mr. Walsh. Mr. Patrick Gray of this place who died in Pittsburg last summer has left in his will \$250.00 for establishing the Sisters of Charity in this town. Now, as it is very improbable that the Sisters of Charity should come to this place shortly, it would be advisable to get that money from the Executors of Mr. Grey, while it is in their hands,—for it might disappear. One of the Executors is a Protestant, the other a Catholic (who cares very little about religion). I am informed that by getting a receipt of \$250.00 from some Superior of the Sisters of Charity, the money will be paid by the Executors to the Church of Galina. The Protestant executor would have paid me long ago, if I had given him the receipt. While I set the circumstances before you, I write you that it is impossible to take the lot of the church from the hands of the four individuals who have the deed, without paying part of the money. We owe \$600.00 on the lot. Should we now pay about one-half that amount I shall go security for the balance, and get the deed in your name. This is the best time, for now the town commissioners are sitting, and shortly the deed will be given to the actual owners by Government. In doing as I said, you shall have the deed from the U. S. My health is very good.

Please to give me your Episcopal Blessing.

Most Obedient Servant,

SAMUEL MAZZUCHELLI, O. P.^{sa}

Galina, February 9, 1837.

RT. REV. BISHOP—On the 6th inst. after an absence of four weeks from Galina I received Your three letters of January last. I hope to comply with your wishes as far as I am able. The receiving of the \$250.00 is still involved in some difficulties, but I have no doubts that by prudent exertions, the money will be paid and the deed properly made. In Dubuque I shall lay my claim very soon and expect to have some difficulties not easily surmounted. On Monday next I shall start for Rock Island. About that place there is a great preparation to be made for the establishment of our religion. From that place you shall receive a letter of mine.

Please to give me your Blessing.

Most Obedient Servant,

SAMUEL MAZZUCHELLI.⁹

Galina, Illinois, March 4, 1837.

RT. REV. BISHOP—I have at last received the sum of \$250.00 for the Sisters, not from the Executors, for the one who lives in Galina openly refused to pay

^{sa} Original in English. Archives.

⁹ Original in English. Archives.

that sum, saying that he is not bound to pay it until the Sisters of Charity come to this place,—and the other Executor is now absent. Mr. John Dowling, a Catholic of this place, has given me the money today, and taken my receipt and that of the Sisters. He pledged himself to settle with the Executors. I can apprise you, Bishop, that without the assistance of Mr. Dowling, we would not have received anything, unless the Sisters would come here themselves and make an establishment. After tomorrow I shall get the deed of the church lot in your name by paying three hundred dollars and giving my note for the sum of \$360. The agent of the Lead Mines of Galina had refused to look for the copy of the permit given to you in Dubuque. A good friend of mine, not Catholic, has through his exertions found it and given me a legal copy, so that I shall be able to make a beginning towards securing your rights. I am bound to go to some expense for it, but the ground will sufficiently compensate any loss.

I have during the winter made a general visit through the country east of the Mississippi and returned yesterday from my last visit for this season. It has been impossible for me to go down to Rock Island on account of the bad roads and the high streams. Should my health continue good as it is, I shall visit that place as soon as the boats will run. I flatter myself with the idea that you will send to this country a good, active man to help me; for my church affairs take all my time. It is to be remarked to the priest who has to share my labors, that I have no place of my own in Galina, in Dubuque a room under the church, entirely unfinished: for my rule is the Church first, the priest's room next.

I board in various houses, for I have no means to pay regular boarding, a bad table, now and then. I have now good beds, but no furniture. No salary. Baptisms and marriages will give enough to buy clothes. I must say that a salary was offered to me in Dubuque last summer. I declined it, because I have no fixed place, and because the church could not be finished whilst the people are obliged to pay a salary. The pew rent will in time become an excellent support for the priest. Disinterestedness, patience and humility are indispensable with the people I have here. You know well the great faults of the nation I have to live with. Please to give your blessing.

Your obedient servant,

SAMUEL MAZZUCHELLI, O. P.¹⁰

Galina, Ill., April 16, 1837.

RT. REV. BISHOP ROSATI—Your letters have not reached me in time, for I was detained on the west side of the Mississippi for three weeks by the ice. Ten days after Easter I came to Galina and read your letter. The next day I started for St. Louis, where I expected to see you, in the meantime went to my duties. On my return I stayed at Rock Island to visit the poor Catholics of that place. Mr. Le Clair will probably build a very nice brick church of

¹⁰ Original in English. Archives.

which I made the plan. Now I send you a short statement of the C. Church in the Wisconsin Territory and in the neighborhood of Galina.

Humbly begging your Blessing I have the honor to be,

Your most obedient servant,

SAMUEL MAZZUCHELLI, O. P.¹¹

Galina, June 16, 1837.

RT. REV. BISHOP—The short letter I have just received gives me a very great pleasure. The congregation of Dubuque has much increased this summer; the church, with the assistance of God, will shortly be finished, except the inside plastering and pews. There is a large but humble room under the altar. Times are very difficult, and it will be with the greatest difficulty that I shall get four hundred dollars to continue the building of the wall of Galina Church. Protestants, after much preparation, have given up the idea of building their church this year. My occupations do not permit me to attend the building of the church of St. Gabriel at Davenport. I made and sent down to that place all necessary plans for a handsome church of brick. M. Leclaire has the means and the generosity, but he is unable to make contracts and does not understand building. He wrote me to go down and have the church built. Now I do not know what to do. We have no opposition here from the Protestants. I shall do my best to prepare a place for the new Bishop.

Your humble Servant,

SAMUEL MAZZUCHELLI.¹²

Who Mr. LeClaire was appears from the following passage from Father Mazzuchelli's "Memoirs":

"Among the most beautiful and charming sites on the western bank of the Mississippi is that one opposite the famous Rock Island, more than a hundred miles from Dubuque down the river. Nature itself seems to have shaped this regular verdant slope, girdled and shielded by hills, that man might raise a city there. A certain Antoine Leclaire, a devout Catholic, noted no less for his integrity than for his wealth, for many years had his happy home there, alone with his wife, and held his estate of a square mile along the river. This had been presented him as a free gift by the tribes of the Sacs and Foxes in their gratitude toward their faithful friend and interpreter and beneficent adviser on the occasion of the ceding of that section to the United States Government. It was in 1836 that Mr. Leclaire began to convert his estate into a city, which he named Davenport. His faith did not let him forget the cause of Religion: for in the city he was planning, he donated a square in an advantageous position for the erection of a church. The city sprang up as by magic and

¹¹ Original in English. Archives.

¹² Original in English. Archives.

extending beyond the confines of Leclaire's estate became the center of trade for the southern part of Iowa."

After hesitating a while Father Mazzuchelli came to the assistance of Mr. Leclaire, the principal proprietor of Davenport, and in April, 1831 laid the first stone of the church which was called St. Gabriels. The first bricks manufactured in the place were used in the construction of the building which was only forty by twenty-five and built with two stories, so as to accommodate on the lower floor, the priest who was to make his home there.¹⁸ Thus far the account given of the beginnings of Davenport, now an episcopal see.

The diocese of Dubuque, comprising the state of Iowa, was established July 28, 1837, and its first bishop, Mathias Loras was consecrated as its first bishop December 10th, same year. Father Mazzuchelli became Vicar General of the new diocese, yet remained attached to St. Louis on account of his pastorship of Galina. As the building of the church of St. Michael was still in progress it was but natural that Father Mazzuchelli should continue his ministrations there, as we see from the following letter:

Dubuque, September 1, 1837.

MONSIGNOR—I happened to receive this morning your esteemed letter of the 17th of August. Hence I have prepared all the letters that I thought to be necessary concerning the subject of Mr. Ferdinand McCosker. Your Grace may rest assured that nothing will happen contrary to the canons of Holy Mother Church.

I have already done all that was possible for me to do concerning the welfare of religion in this country. The church of Dubuque is worthy of being a cathedral. I have obtained the claims of about three acres of land joined to the lot of the church. The commissioners have not yet begun to examine the claims of Dubuque, and as a consequence, the claim of the year 1834 is still in statu quo. I wrote some months ago to your Grace, telling you that the title to the church of Galina was given to the bishop, and on account of many difficulties with the trustees I did not have sufficient money to settle up. Mr. Dowling of Galina gave me \$250.00 for the Sisters of Charity. But this man has not yet received one cent from the executors of Mr. Gray. On the 28th of the past month I finally accomplished my desire and I paid for the land of the church of Galina, \$615.00, the title I had from the trustees is given to your Grace. 117 feet are being used for a church, and 100 feet is for the Sisters of Charity. All this was done by divine Providence in a time when money was scarce, and under many difficulties caused by perverse men. I have also paid 259 dollars for lumber, and there is left in the treasury of the church of Galina 141 dollars. Divine Providence will also assist me to build a small house for the resident priest. It is almost impossible for a priest to stay at Galina under the present circumstances. The papers of Dubuque and

¹⁸ *Memoirs*, pp. 190, 191.

Galina will shortly give a correct account of the money received and spent, to which will be added a sufficient explanation. I leave this morning for a mission on the east side of Big River about 60 miles away from here. I hope that the bishop of this place will come before winter, that he will find a nice room prepared for him under the sanctuary of the church of Dubuque.

I am your humble servant,

SAMUEL MAZZUCHELLI, O. P.

The titles to the ecclesiastical property of Galina have been authenticated by a public notary, and I will send them shortly to S. Louis.

Galina, September 10, 1837.

RT. REV. BISHOP—I arrived yesterday from the country. I have obtained a good lot in the town of Mineral Point the most important place in the interior of the territory; also a house and four acres in a country place 15 miles from Galina. There is a good promise of a lot in the town of Madison, the Capital of the Territory. The deeds will shortly be made and I should like to know to whom I ought to have them made. Everything has to be done in this territory, great exertions are indispensable, Protestants are not in the way of doing much. If we are active and good, everything must turn in our favor. The person mentioned in your letter has not arrived yet and I hope never will. I expect to be in St. Louis shortly. Please give me your blessing.

Your most humble servant,

SAMUEL MAZZUCHELLI, O. P.¹⁴

From October 10 to October 14, Father Mazzuchelli was in St. Louis, but failed to see the bishop who was at the Seminary of St. Mary's of the Barrens.

St. Louis, October 14, 1837.

MOST REVEREND BISHOP—I arrived at St. Louis the tenth day of this month with the hope of seeing your Grace, but as I did not have the time or the means of paying you a visit, it seems necessary for me to write you a few lines before I leave for my mission. The difficulties that I have to overcome with the government committee, now in session at Dubuque, on account of the land given by the agent, are very great, and are caused by some rich and powerful Americans who do not keep their promises. It would be of the greatest help to have an American priest here for a few days; he would be able to lessen the opposition. I am very uneasy about these affairs, the loss and the gain are of great value. I need money to employ two lawyers, and I hope that Providence will give it to me. Today I leave for my mission. The water of the Mississippi is very high, but with the grace of God I will arrive at the mission in three days. I have asked (Rev.) Mr. Jameson to visit my place, and he replied that he would come with much pleasure, if Your Grace grants him the permission. Wherefore I ask you to grant the afore mentioned Mr. Jameson the special permission to visit my people; for I think such visit to be necessary for the good of religion. I shall be absent eight or, at most ten days As I have not yet had the pleasure of seeing a priest at my mission, I hope that you will grant my request. Mr. Jameson expects a reply from

¹⁴Original in Italian. Archives.

Your Grace. I would be very glad to be at the Seminary on the day of the consecration of the church, but my temporal affairs on account of the church will not permit such a long visit. I am alone with many expenses and without resources, the debts afflict me with remorse, and as a consequence I desire to begin the interior of the church without difficulty, and one day to receive the new bishop without any debts.

Not having had the consolation of seeing Your Grace in person I ask your blessing in writing.

Your Grace's humble Servant,

SAMUEL MAZZUCHELLI, O. P.¹⁵

P. S.—My health is very good.

Galina, December 28, 1837.

MONSIGNOR—This morning I received the instructions which you sent from Dubuque on the 11th inst. But as the mail will leave in a few hours it will be impossible for me to answer all the proposed questions. When the mail leaves next Monday I will send all the information which Your Grace deems necessary, and since I desire to receive your letters without any loss of time please be good enough to send my mail to Galina, where all my letters are addressed.

Your humble servant,

SAMUEL MAZZUCHELLI.¹⁶

March 4, 1838.

MY LORD BISHOP OF ST. LOUIS—A few days ago I received the instructions in which you gave me the precise information concerning the limits of the new diocese. Last year I had sent to Bishop Resé a description of the new diocese according to my idea, hoping that he would present it to the Fathers of the Council; but now that all has been settled by the authority of the church, it is useless to speak about it any more. As regards the faculty of pro vicar general, I wish you to know that it was my intention not to accept any dignity of such nature, but accidentally your letter fell into the hands of a man that knows a little Latin, and having seen the contents of it, he made them known to my friends. Hence it would not be prudent to reject the faculty. It was my purpose to do nothing more to the church of Dubuque, hoping that the bishop would arrive in the month of May. Now being informed that he will not be in his diocese until the month of November, it put me in many difficulties to finish the church before he comes. Yet I hope with the grace of God to have the church of St. Raphael prepared for the consecration next September, but it will be necessary for me to have a priest here after Easter. I hope that Your Paternity will be able to send one of those priests now in your diocese.

The parish of Galina in the State of Illinois contains about 400 Catholics. Many people of the Wisconsin Territory consider Galina their parish, hence

¹⁵ Original in Italian. Archives. (The Reverend) Mr. Jamison was an accession from the East, and returned to Baltimore. In a letter at the end of this article Bishop Loras has a word to say in regard to Mr. Jamison.

¹⁶ Original in Italian. Archives.

the reason why I have written about 600. Galina is about six miles from the territory.

Next month I shall pay a visit to Your Grace.

Your humble servant,

SAMUEL MAZZUCHELLI.¹⁷

December 3, 1838.

MONSIGNOR—I have received two letters from Bishop Loras. He wrote the second letter from Havre in which he tells me to rent a house, as he is to be in Dubuque about All Saints. Last month I took a house and paid the rent for a month, and I bought a bed with other things. I am not disposed to make any debts for the bishop, because a fatal experience has taught me not to trust the future. If he does not arrive before the middle of this month, I will give up the house which costs 25 dollars a month. Everything is dear in this place. Circumstances are such in Dubuque that the bishop will be obliged to take care of his own cooking. Monsignor Loras will find in my insignificant person a most humble and a most faithful servant. With the grace of God I hope to make my home with Bishop Miles towards the end of next year.

Your Paternities most humble servant,

SAMUEL MAZZUCHELLI.¹⁸

Bishop Loras arrived in St. Louis late in the year 1837, and was detained there the entire winter, as navigation on the river was blocked by the masses of ice coming down its majestic current. Father Mazzuchelli left Galina on March 19th by the first steamboat, to bring his bishop to the episcopal city of Dubuque. On the 21st day of April, 1838, the prelate took possession of his Cathedral. On the 28th day of April Bishop Loras officiated in the church of Galina. It was a great event in the town that had never before been visited by a bishop. On a former occasion Father Mazzuchelli had asked for an assistant: this request was now to be gratified, but in a manner not altogether satisfactory to the old missionary.

Galine, July*23, 1839.

RT. REV. BISHOP—The Rev. Mr. Lee arrived in Dubuque when Bishop Loras was still absent on a visit to St. Peter and Prairie du Chien. I advised him to remain in Dubuque last Sunday, while I would go to Galina to prepare everything for his reception. As the people of this place do not like a change of clergyman and felt quite displeased at the idea of it, so I deemed it more prudent to tell the congregation, that the Rev. Lee was sent up by you to be an assistant to me in this mission, as I was about to visit many other places; in this way they were sufficiently satisfied. Mr. Philip Barry will board him, and there he will be kept away from any place where his countrymen might

¹⁷ Original in Italian. Archives.

¹⁸ Original in Italian. Archives. Bishop Richard P. Miles of Nashville was a Dominican.

be an occasion of evil to him. I left for his use all those conveniences I have procured heretofore, and, if he does well, before winter he will be better fixed and liked by the inhabitants. Should he taste any liquor he is a gone man in this place. I shall continue to be responsible for all things belonging to the finishing of the church.

My respects to your worthy coadjutor, Bishop Timon.

Your most humble servant,

SAMUEL MAZZUCHELLI.¹⁹

Poor Father Constantine Lee did not last long at Galina. Undoubtedly a man of talent and capable of doing good work among his country men, he spoilt all by his lack of self-restraint. On September 13, three months after his coming to Galina, he wrote a long rambling letter to Bishop Rosati, full of self accusations and bitter complaints. We will give all the items of historical interest scattered through the five pages: leaving the rest to the oblivion it deserves:

"I am always at Bishop Loras' command whenever he requires my services. I preached the Consecration sermon of the Cathedral. The bishop preached on Friday, the day following. On Saturday I preached the funeral oration of Bishop Bruté, and the same day returned to my congregation in Galena. On Monday I attended a sick-call in the country. On Tuesday I commenced collecting for the new church and, notwithstanding a sick-call of twenty-two miles, I collected on Tuesday and Wednesday in paid money between three and four hundred dollars. I went to the homes of the people and found them generous indeed, no one refusing out of all I called upon, but four. When I got their names I would not leave the house until they had paid the money which they did freely, when they saw that I made it a rule. This small sum encouraged the workmen to proceed on Thursday. I was then obliged to ride thirty-eight miles under the heat of the sun to attend a sick-call, and the next day I was thrown down with bilious fever, from the effects of which I have not as yet recovered. . . . I have every reason to believe that the great majority of the congregation are both very ignorant of and very careless in the practice of their religion. If it pleases Almighty God to restore me to my former strength, I intend to give them a retreat, and I have every reason to think that Bishop Loras will assist me. I know that it is impossible for you to come here this season. I will do all in my power to be ready for you next May. By that time I hope to have 150 communicants ready for confirmation, and the

¹⁹ Father Mazzuchelli's greetings to "Bishop" Timon, Rosati's "coadjutor," was premature, as Father Timon sent back the bulls of his appointment. He became Bishop of Buffalo on September 5, 1847.

church ready for consecration. . . . I wish to inform you as to the present state of the new church at Galena. I do not know the exact figures but I know that the church is deeply plunged in debt. Mr. Mazzuchelli told me that he was giving the pews as security, and that he would not go to any one to collect a dollar. The church is neither ceiled nor plastered, a few crazy old boards supply the place of an altar, and nothing but the stones and lime surround it. . . . The workmen are now hurrying up the pews in order to sell them to pay themselves. For my part I have no more authority regarding the affairs of the church than if you had never appointed me. No doubt, Mr. Mazzuchelli is an excellent man, but he has by far too many irons in the fire in the diocese of Dubuque to bestow much attention here. Besides, the orders of Mr. Mazzuchelli differ so widely from your instructions that I cannot, in conscience, obey him. On my arrival he told me that there was no support for me here, but that I might take my meals wherever I could get them. I told him that was contrary to your orders. . . . But he would make no other arrangement. So dire necessity obliged me to do what I never have done before. Many days have I remained in my lonely habitation without tasting a morsel, ashamed to go to any one's house to look for a meal. . . . I was told that the people expected that I would eat in one house, sleep in another, just as it might happen, like Mr. Mazzuchelli. I take the Sunday collection which amounts to five or six dollars, but this is a very small item when everything is so extravagantly high. As to the other chances, *i.e.*, baptisms, marriages, funerals, etc., they are not worth speaking of. . . . My furniture in the old chapel where I live, is a bed, three chairs, a table large enough to hold my writing materials. I have no knife, fork, spoon nor plate, but sooner than go to Mr. Major Barry's or any other place to get my victuals for nothing. I will buy a small cooking stove and cook for myself as well as I can. The number of Catholic souls here, in town and country, of age if instructed to approach the holy sacraments is, as near as I can say, five hundred. The children, who are numerous, are extremely ignorant. I have made it my chief object every Sunday to represent to the Catholic parents the sin they were guilty of in allowing their children to grow up in ignorance of the very principles of religion. I have succeeded in bringing together a great number, but I must use very great exertions with them, before they will be fit for the sacrament of confirmation. There is a pious widow here who teaches the Catholic school and helps to instruct the children

in Catholic doctrine. She is a convert, her name is Mrs. Farrar. She is rich, and built a fine school house on one of her lots, expecting that two Sisters of Charity would come and live with her, to teach in the Catholic school. She would give the house and lot. There are by far better prospects for the Sisters here than in Dubuque, and I think that, if the grand prospect be lost sight of, it may be long ere another present itself.²⁰

And now having viewed conditions and prospects of the northernmost missions under Bishop Rosati's rule, through eyes somewhat dimmed and blurred by faults and misfortunes, let us listen to Father Mazzuchelli's final message to the beloved Bishop of St. Louis:

November 6, 1839.

RT. REV. BISHOP ROSATI—Having been the pastor of Galina for four years past and being now almost unable to combine my various duties in the Iowa Territory with the care of this place, I deem it necessary to write to you a few lines on this subject. I do sincerely regret that the Rev. C. Lee was not qualified for this parish and that he has confirmed the people in their unfavorable opinion of Irish priests. Our church and popularity here, being built upon zeal, disinterestedness and piety, nothing less is required in a clergyman to do good here, at least for a year or two longer, when everything will be completed. There is no doubt that, if this parish is well conducted, it will in two years be one of the most conspicuous of Illinois, and will much assist the Bishop of the State. The annual rent of fifty-six pews amounts to over fourteen hundred dollars, the collections on Sundays to over three hundred dollars. All this money is now given for the building of the church, which I hope to finish next year. So I take the liberty to advise you, my most esteemed Bishop to send to Galina a pious disinterested priest. If he is anxious, and the people are satisfied, I will give up to him forever all the credits, debts and cares of the church. Should this not please you or him, I will continue to do as I have done, and let him have all the private contributions; and if this is not satisfactory I will provide house, table and clothes and any other thing he should be in need of, provided he gives to the church treasury all that he shall receive in the parish. But aware of your many difficulties I dare suggest to you another plan, and this is to let the Bishop of Dubuque have full jurisdiction of the northwest corner of Illinois as long as you will have it yourself. The Bishop of Dubuque can easily send a priest to this place and come himself with the greatest facility. The people of Galina are now very much attached to Bishop Loras and would be much pleased with the arrangement. Your wisdom and zeal, however, are far superior to my word. Our retreat, which was to begin on the 6th of October, was by the inclemency of the weather, deferred to the 13th, and lasted until the 21st. A great many people were at church every day. One hundred and thirty-eight communions, thirty-six confirmations. My little share of the work was to preach the word and the superior call of my affectionate Bishop and companion in the missions was to communicate the spirit. I thank God that in all things

²⁰ Father Lee's letter is in Archives of St. Louis Archdiocese.

the good wishes of Bishop Loras are never discordant with my nothingness. I was informed, that your Lordship had been ill and felt much pleased when I heard of the recovery.

Your most obedient servant,

SAMUEL MAZZUCHELLI.²¹

With the appointment of Bishop Loras to the new diocese of Dubuque, the territory west of the Mississippi and north of the Missouri line was detached from the diocese of St. Louis. But the neighboring Missions on the Illinois side were still under Bishop Rosati's jurisdiction. An arrangement was, however, made by which the Bishop of Dubuque was to provide for Galena, until other arrangements should be made. In consequence we find Bishop Loras and his Vicar-General, Father Mazzuchelli, officiating at the East side of the river, as delegates of Bishop Rosati. We found two letters of Bishop Loras in our archives, which we will insert here as showing how the transition from St. Louis to Chicago was made at Galena, the city that had such a hold on Bishop Rosati.

Dubuque, December 17, 1839.

MONSIEUR AND VENERABLE BROTHER—I would have received this good Irishman, (a school-master) at Dubuque, but Mr. O'Reilly, who is doing very well suffices us. I have proposed him at Galena, but his quality as an Irishman has singularly cooled down the zeal, especially of the Irish, in his regard; nevertheless, since there is actually no Catholic school there, and since there is a multitude of children to instruct, he may come, but, (1) I cannot advance him anything; (2) An excellent Catholic lady, who is on the point of opening her school here, claims all the girls, at least those she can receive; (3) If we are lucky enough to have here the Sisters of Charity next year, it must be well understood, that they will have a right to all the Catholic children whom they can instruct. Under these conditions he can come and rely upon my support.

What you tell me in Your letter of 23 Sept., that I may regard Galina and its surroundings as forming part of my diocese, causes me pleasure, and I willingly consent to the arrangement, on account of the geographical situation of that part of Illinois; nevertheless I fear this new responsibility. I believe, however, that I need not do more for the place than I have done so far. I have established myself at Galina since Advent, in the absence of Mr. Mazzuchelli who is at Burlington, and I fill here, to the best of my power, the office of pastor. I shall pass Christmas here. The people are well disposed. I have daily more than 50 children or adults at my catechism class. The Mass is frequented on work days. On Sundays the Church is full to overflowing. I preach here once in *my* English. Mr. Cretin, who was a little lonesome, whilst I was in Dubuque, will have a grand chance to practice his English on young men likewise. I can absent myself freely, and this is absolutely necessary, if it were only for the Council, which really cannot be placed better than in Spring. I at first thought that it was of little consequence to me to be present,

²¹ Original in English. Archives.

but I can make such good use of the Journey that I decided to go. What you have the goodness to tell me about Kentucky, is quite consoling; how I wish to see the worthy Patriarch, (Bishop Flaget) at the Council!

I am waiting every day for details on the disaster of Mobile. How severely this poor bishop is tried! I am afraid that his poor Cathedral progresses but little. How immensely the loss of Mr. Mauverney is felt; he was the soul of that college. You say that You have lost Mr. Jamison; what will all those good ladies do at St. Louis? As far as I am concerned, I do not think that this is such a great evil. The conduct of Mr. Lee here has raised the repugnance which our good Irish entertain against priests of their own nationality, to the utmost. There is in this, I feel, something providential. Our young men will do very well. I am very insistent on their acquiring the English language and mastering their Theology in Latin. They write to me from Davenport that Mr. Pelamoniques is doing very well, by virtue of his piety, his zeal and his polished manners. He already preaches in English every Sunday. After Christmas I shall push the construction of two churches, 20 and 18 miles from Dubuque. God will bless our efforts and our feeble beginnings.

I congratulate You on having with You, after Christmas, the Bishop of Nancy. If we were not at the ends of the earth, I would aspire to the same honor; but it is You whom he must visit first. Would You please tell the good Sisters Mary Angela, that I cannot send the money sooner than after Christmas, since I do not have the bills here, and that I thank her again for the lively interest she takes in me.

Please pray in a special manner for the last of Your confreres who so well feels his own indignity and who shall always be devoted to You in Christ Our Lord,

MATHIAS, BISHOP OF DUBUQUE.²²

Dubuque, December 31, 1839.

MONSEIGNEUR AND VENERABLE CONFRERE—I arrived from Galena, where I spent all Advent and Christmas to my satisfaction. I officiated alone on the holy day of Christmas, but the church was filled four times within 24 hours. At midnight it was crowded, without the least disorder; also at Dubuque. We are more happy here than in the South where there are men who give trouble. Next Sunday I shall ordain my poor deacons, and I shall conduct the best one to Galena, where he shall stay and where from time to time, he shall be replaced. . . . I shall go there myself occasionally and shall keep You "au courant" on what is done there. We shall soon need a church.

The 12 Ordos have arrived and the twelve masses shall be persolved according to that intention, and we have enough of them for this year.

My answer on the subject of the Irish school teacher is on the way. I have rented for him at Galena a nice room for his school. A room at the Court House is offered gratis. There are so many children in this little town, that he may expect great success.

The reports concerning S. Viateur are very encouraging; I hope that the result will make themselves felt as far as here; this will, if You succeed, doubtlessly be, one of the most beautiful pearls in your crown.

The diocese of Dubuque is certainly still too young for the Madams of the

²² Original in French. Archives.

Visitation. We must commence with those of Charity. But we shall talk of this in Spring.

I shall propose to You a matter, which may appear new and strange. But please examine it before God and the Holy Canons. Could they not for a particular diocese or for an entire ecclesiastical province grant a lenten dispensation from some of the fast days, as they grant it from abstinence? This would rectify many consciences. *Nobody* fasts here, although several keep the abstinence, not only on Friday, but also obstinately on Wednesday, in spite of the dispensation. I really do not know what to do. I think that, by strictly exacting the fast in Lent on Wednesdays, Fridays and Saturdays, and the abstinence on Wednesdays and Fridays, we would preserve in the church something of the Fast in the strict sense of the term. What do you think of it. It is no Fast to take coffee and bread and nearly always something else besides. The faithful would familiarize themselves gradually with the Fast and a little later, it might perhaps be exacted in its entirety. Once more, would You consider this before God?

As far as the abstinence on Wednesday is concerned, I could hardly reprove the people for keeping it up, to do something more in Lent, than during the rest of the year, as is the case here amongst the Christians, who keep the abstinence on Fridays of the year.

You will tell me, that we can give particular dispensations; but hardly anybody asks for them, not at Mobile, nor at Dubuque, nor at St. Louis, I believe. A general dispensation for Lent would prevent many false consciences.

You see that I speak openly to You; would You continue to do the same towards me and to believe in my sentiments of esteem, of respect, and friendship, at the beginning of the New Year, for which I wish You all happiness.

MATHIAS, Bishop of Dubuque.²³

The "best one" of the newly ordained priests was Father Remigius Petiot, a native of France. He was sent to Galena shortly after his ordination and for a number of years labored faithfully and successfully in that difficult mission. But as Bishop Rosati left St. Louis on April 27, 1840 to attend the Fourth Council of Baltimore, and then set sail for Europe, never again to see his diocese, we have no letters from the Rev. Petiot in our archives. As Bishop Loras writes, Galena became practically a part of Dubuque diocese until it passed under the jurisdiction of Chicago in 1844.

REV. JOHN ROTHENSTEINER.

St. Louis.

²³ Original in French Archives.

THE IRISH IN CHICAGO

(Continued from April, 1920)

IRISH LAWYERS

In 1833-34 came a galaxy of brilliant lawyers; virtually all of them of Irish extraction, amongst whom may be named Edward W. Casey, who was the fourth lawyer to arrive in Chicago. Coming near the same time were Edward G. Ryan, James H. Collins, and William B. Snowhook.

Edward W. Casey was not admitted to the bar in this state until January 7, 1835 and did not remain long in the state, returning to the East from whence he came in 1838. Judge Goodrich says:

He was a thorough lawyer, a fine scholar, a most amiable man and a polished gentleman. Though he had acquired a good practice and had before him the highest promise of professional success, he abandoned his profession and returning to his Eastern home engaged in farming.⁴⁰

James H. Collins came in 1834 and formed a partnership with John Dean Caton, afterward Judge, who had studied law under Collins in New York. The firm of Collins & Caton was dissolved in 1835 and Mr. Collins formed a partnership with Justice Butterfield.

In those early years of the Chicago Bar the firm of Butterfield & Collins was the most conspicuous, being usually engaged in every important law suit on one side or the other.

They were of counsel for the government in the celebrated Beau-bien Land Claim. Collins defended Owen Lovejoy in 1842 in his celebrated trial for harboring a runaway slave and secured his acquittal. He was an early and most violent and extreme Abolishionist and in 1850 was the candidate of that party for Congress. He died in 1854 of Cholera. Isaac N. Arnold says of him that:

He was a good lawyer, a man of perseverance, pluck and resolution and as combative as an English bulldog."⁴¹

Edward G. Ryan was born in Ireland in 1810, and arrived in Chicago in 1836. He formed a partnership with Henry Moore in 1837 and afterwards associated with Hugh T. Dickey but soon after turned his attention to journalism and as hereinafter stated became

⁴⁰ Andreas' *History of Cook County*, pp. 254, 255.

⁴¹ *Ibid.* p. 255.

the editor of the *Tribune*. In 1842 he removed to Racine, Wisconsin becoming Chief Justice in 1874. He died October 19, 1880.⁴²

At about the same time came Doctor Charles Volney Dyer the son of Daniel and Susan Dyer. Doctor Dyer was chiefly noted as an active officer of the celebrated "underground railroad" of Chicago and helped in rescuing from slavery and the fangs of human bloodhounds thousands of fugitives. To the opponents of slavery it is considered a sufficient eulogy of a man to say that he was prominently connected with the "underground railroad." Abraham Lincoln as a personal compliment gave Dyer the appointment of Judge of the Mixed Court for the suppression of the African slave trade.⁴³

William B. Snowhook was born in Raheen, Queens County, Ireland, and came to New York when eight or nine years old. As he grew up he was employed in the office of Thomas McElrath where he worked with Horace Greeley. When sixteen years old he made a trip to Ireland and remained two years and then went to New Orleans and engaged in building levees by contract and afterwards had a contract for a portion of the Morris and Essex Canal in New York and a portion of the Maumee Canal. Upon the completion of this work he came to Chicago in 1836 and with William B. Ogden and others took a contract on the Illinois and Michigan Canal. He later went into the grocery and commission business in Chicago. Mr. Snowhook was instrumental in raising and equipping the Montgomery Guards, was commissioned Colonel by Governor Ford in 1846 and served on the Governor's staff during the Mormon troubles. He was admitted to the bar in 1857. At the outbreak of the Civil War he was commissioned Colonel and was largely instrumental in raising the famous Irish Brigade. In 1856 he formed the law partnership of Snowhook, Johnson and Gray in which he remained until the time of his death, May 5, 1882. He was the father of Patrick W. Snowhook, who also became a prominent lawyer at the Chicago Bar.⁴⁴

The Chicago Directory of 1839 contained the names of the following Irishmen: Thomas, Allen, J. P.; Brock, John; Bannon, Andrew; Bartell, Thomas; Burke, M.; Busch, John B.; Bracken, John; Byrnes, Michael; Collins, John; Conley, John; Connell, I.; Carlin, Philip; Carney, James and Patrick; Corrigan, William; Carroll, Ed-

⁴² See Andreas' *History of Illinois*, Vol I, pp. 378, 442, 444, 276.

⁴³ I have found no proof that C. Volney Dyer was Irish. It is an Irish name. For a sketch see Bennett, p. 64. See also Andreas' *History of Chicago*, Vol. I, pp. 176, 220, 273, 460, 461, 462, 522, 594, 597, 606, 607.

⁴⁴ Andreas' *History of Chicago*, Vol. I, p. 244.

ward; Clark, Thomas; Casey, Edward, John, Patrick, Peter and Stephen; Clifford, Thomas; Cassidy, P. E.; Cunningham, H.; Cavanaugh, M.; Dalz, John and Thomas; Donlin, John; Doyle, James H. and Michel; Diversy, Michael; Doyle, Simon; Duffey, Pat and James; Dunlap, William; Dunlop, Hugh; Dempsey, John; Dwyer, Cornelius; Farley, A. U.; Farrell, Thomas; Fleming, William; Foley, Thomas; Finnerty, John, Peter and James; Fitzgibbons, John and P.; Fitzgibbons, M. and P.; Gallagher, William; Gavin, Edward and Isaac R. (sheriff); Gibbons, Edward; Gill, Edmund; Gillespie, John J. and E.; Gregg, David R.; Haffey, William, Michael and Edward; Hanlon; Hayden, James; Healy, Robert; Higgins, Pat; Hines, Austin; Hogan, John S. C. (first postmaster); Hogan, Charles P.; Horan, Owen; Hoyne, Thomas; Kane, Patrick and James; Keefe, James and Owen; Keenan, John J.; Kehoe, James and Michael; Kelly, James; Kelly, Capt.; Kelsey, Patrick; Laflin, M.; Lane, James; Lantry, Michael; Lynch, Patrick; Money, Michael and Peter; Moore, Joseph; Murphy, John; Murray, James; McAuley, P.; McBride, T.; McCabe, Patrick; McCarthy, Owen, McDermott, Mrs. A.; McDonnell, C. and M. and P.; McGovern, John; McGraw, James and Edward; McGuire, M.; McHale, John; McKay, Patrick; McLean, Thomas; McMahan, P.; O'Brien, George and James; O'Connor, J. and Martin; O'Malley, Charles; O'Meara, the Rev. T.; O'Neill, John and Michael; Prindiville, M. and R.; Raber, Philip; Reed, Thomas; Reis, John M.; Riley, Nicholas and Peter; Rogers, John; Rooney, William; Ryan, John; Sammons, Capt.; Savage, Maurice; Sherry, Thomas; Smith, Joseph F.; Snowhook, W. B.; Soraghan, Daniel and John; Sullivan, Owen; Sweeney, John; Tiernan, Hugh; Tinsony, John and Patrick; Walsh, Patrick; West, Thomas; White, Christopher; Young, John.

IN THE SCHOOLS

Important events in the history of the Chicago schools occurred in this period. As has before been noted, William L. Cox, a discharged soldier, kept the first school as early as 1816. He seems to have been succeeded by Stephen J. Forbes. I have no means of knowing Mr. Forbes's nationality but the likenesses which have been preserved of him make him look very much like an Irishman. In 1832 Colonel Owen and Colonel Hamilton employed John Watkins as a teacher, of whom I find no reference as to nationality. Miss Eliza Chappel taught here beginning in 1833. Grenville T. Sproat, Thomas Wright, George Davis and some others taught at intervals, but an early historian has left us a picture of school conditions which is worth reproduction. He says:

"In 1836, and until March, 1837, John Brown taught a private school in the North Division, near the corner of Dearborn and Walcott Streets. Mr. Brown ceased to teach in consequence of being severely beaten by some of his pupils, and sold out his leases in March, 1837, to Edward Murphy, who took decided means to secure success. On opening his school with thirty-six pupils, he addressed them setting forth the necessity of observing the rules of the school and promising chastisement to those who should infringe them.

"The day after," says Mr. Murphy, "I placed an oak sapling an inch in diameter, on my desk. That afternoon a Mr. S. who owned the building, came into the school-room, and seeing the walls decorated with caricatures, and likenesses of almost every animal from a rabbit to an elephant, he got in a raging passion, and used rather abusive language. I complained, he became more violent. I walked to my desk, took the sapling and shouted 'clear out,' which he obeyed by a rapid movement. This trifling incident effectually calmed the ring-leaders, some of whom now occupy honorable and respectable positions in society.

"Mr. Murphy's vigorous administration secured the admiration of the school officers, who rented the building and made him a public school teacher from August, 1837, to November, 1838, at a salary of \$800 per annum.⁴⁵

If Murphy was not the first teacher, he was apparently the most successful so far.

THE CHICAGO PRESS.

In 1833 an epoch was marked in Chicago's history when John Calhoun came here and established the first newspaper, the *Chicago Democrat*, and though the expense of such an undertaking might be considered relatively small in comparison with the demands of such an institution at the present day, yet Calhoun's resources were not sufficient, and he was generously assisted by Thomas Joseph Vincent Owen. Calhoun was an able man, and proved a splendid representative of the fraternity of the Press, and for his day, published a meritorious paper.⁴⁶

While upon the subject of papers, it may be permissible to call attention to the fact that James Washington Sheehan was a leading spirit in the establishment of what became the *Chicago Times* and that Edward G. Ryan with others established the weekly *Tribune* in 1840. Joseph K. C. Forest, James J. Kelly and John E. Wheeler organized the *Tribune* in 1847, which later became the property of Joseph E. Medill. Sheehan was one of the most talented newspaper

⁴⁵ Andreas' *History of Chicago*, Vol. I, p. 208.

⁴⁶ See cut and sketch, Andreas' *History of Chicago*, Vol. I, p. 360, et seq.

men ever entering that field and had a very noted subsequent career. Edward G. Ryan, whose first activities in this community were with the *Weekly Tribune*, after some years spent in Chicago, went to Detroit and became a leading lawyer and later on the leading jurist of the state, having been elected to the Supreme Court Bench, and recognized as one of the ablest judges of the entire West.⁴⁷

Joseph K. C. Forest was descended from a family holding a prominent and influential position in business and political circles in Cork, Ireland, where he was born November 26, 1820. Shortly after the "*Tribune*" was started he became associate editor of the *Chicago Democrat* under the management of "Long John" Wentworth and was afterwards connected with the *St. Louis Democrat*, *Chicago Times*, *Chicago Republican* and the *Chicago InterOcean*.⁴⁸

James Washington Sheehan was born in Baltimore of Irish parentage and received his education at the Jesuit School in Frederick, Maryland. His first visit to Illinois was as a reporter of the Constitutional convention of Illinois, held in 1847, which resulted in the suggestion of Stephen A. Douglas that he start a Democratic newspaper in Chicago, whereupon he started the *Chicago Times* which he sold to Cyrus H. McCormick in 1860 and then began the publication of the *Post* which in April, 1865, he sold to the *Republican* Company. He joined the *Tribune* Editorial Staff in 1866 and remained with the *Tribune* until his death. In 1863 he was a member of the School Board of Chicago and labored untiringly to improve the school system.

A lawyer by early education, a politician by training, a student of trade and finance by predilection, no one could have been better fitted for the editorial duties which devolved upon him. Outside of the office, as well as in it he was the pleasantest and most genial of companions, the embodiment of jest and anecdote, and reminiscence and the delight of the circles in which he moved and of the houses at which he was an honored guest.⁴⁹

Joseph E. Medill became, of course, the best known newspaper man of his day. He was a son of Irish parents who immigrated to America in 1819. He was admitted to the bar and practiced law for some time. He came to Chicago in 1854 and purchased the *Tribune*.

⁴⁷ See note 42.

⁴⁸ Andreas' *History of Chicago*, Vol. II, p. 498. See also Munsell's *History of Chicago*, Vol. II, pp. 38-39.

⁴⁹ For sketch see Andreas' *History of Chicago*. See also Munsell's *History of Chicago*, Vol. II, pp. 46-47. Vol. II, 494. Consult index for numerous references.

He is credited with having brought forward Abraham Lincoln from comparative obscurity and having been largely instrumental in his election as President of the United States. He was a very influential member of the Constitutional Convention in 1869, was appointed by President Grant a member of the Civil Service Commission in 1871 and in the same year was elected Mayor of the City of Chicago.⁵⁰

William K. Sullivan, for years editor-in-chief of the *Chicago Evening Journal* was a native of County Waterford, Ireland. He enlisted in the 141st regiment in 1864 and served six months. Was first connected with the *New York Sun* and coming to Chicago again was connected with the *Chicago Tribune*. He was a member of the State Legislature in 1870 and became city editor of the *Journal* in 1872, and managing editor in 1888. He retired from the *Journal* in 1891 and was appointed by President Harrison U. S. Consul at Bermuda.⁵¹

John F. Finerty was the son of a leading Irish journalist, and was born in Galway, Ireland. When he first came to the United States he joined the 99th Regiment of New York Militia. In 1868 he became a reporter on the *Chicago Republican* and in 1871 was made editor of that paper. After the fire he joined the staff of the *Evening Post*, but soon went to the *Tribune* where he remained until 1876. For some years he was traveling correspondent for the *Times* and other papers. In 1881 he organized the first Irish National Land League. In 1882 he established the *Chicago Citizen* which is still published. In November, 1882, he was elected to Congress as an independent Democrat. During all his life in Chicago Mr. Finerty was a man of great prominence.⁵²

Martin J. Russel became connected with the *Herald* at its first establishment. Mr. Russel had an interesting career. He was but sixteen years of age when the Civil War broke out, but accompanied James A. Mulligan, his uncle when he went with his Irish Brigade to the war. After the regiment was exchanged it was reorganized at Chicago in the winter of 1861 and 1862 as the 23rd Illinois Volunteers and young Russel was chosen Second Lieutenant of Company A, November 1, 1861, when he had not yet reached his sixteenth year. The regiment was ordered to Virginia in June 1862 and the following December Colonel Mulligan being assigned to the command of a

⁵⁰ Andreas' *History of Chicago*, Vol. II, p. 51. Consult index for many references. See also Munsell's *History of Chicago*, Vol. II, p. 48, 49.

⁵¹ Munsell's *History of Chicago*, Vol. II, p. 42.

⁵² Munsell's *History of Chicago*, Vol. II, pp. 73, 74.

brigade, Lieutenant Russel was appointed upon his staff as Assistant Adjutant General and served through the various campaigns in Virginia with him. In 1870 Mr. Russell became a city reporter of the Chicago *Evening Post* where he remained until 1873 when he joined the city department of the *Times* and was shortly afterward advanced to the editorial staff as paragraphist. When Mr. Story published the afternoon paper called the *Telegram* in 1876, Mr. Russel was made editor of that paper. He was a member of the Board of Education of Hyde Park from 1874 to 1880, Village Clerk from 1876 to 1880 and commissioner of the South Parks from 1880 to 1890.⁵³

At the same time that Martin J. Russell joined the *Herald* staff Margaret B. Sullivan became Literary Editor of that paper and attained a reputation of being one of the most gifted of all those connected with the Press of Chicago. Of Margaret Sullivan Mr. Onahan says:

The cleverest and most versatile writer on the Chicago Press in my judgment and that of others was a woman—Margaret Sullivan.⁵⁴

John R. Walsh was, for a great part of his life, connected with the Press and though his life went out under a cloud of failure in his banking enterprise, was a notable man. William J. Onahan, one of the most highly respected men in Chicago, has but recently paid Mr. Walsh the following tribute:

"There is another man once and for long a power in Chicago of whom I cannot forbear to speak, John R. Walsh. From a poor boy he succeeded by his industry and unflagging perseverance to attain to a position of wealth and influence. His life through the long struggle was without blemish, he had no bad habits, and he was held in highest repute by all. He became the head of three leading financial institutions, he controlled an important daily paper, and by his acuteness he was regarded as a power in all local affairs.

"John R. Walsh was boundless in his charities. No church, no institution, no person need appeal to him in vain. He gave generously and freely, as I can testify. He did not long survive his misfortune, which beyond doubt hastened his death."⁵⁵

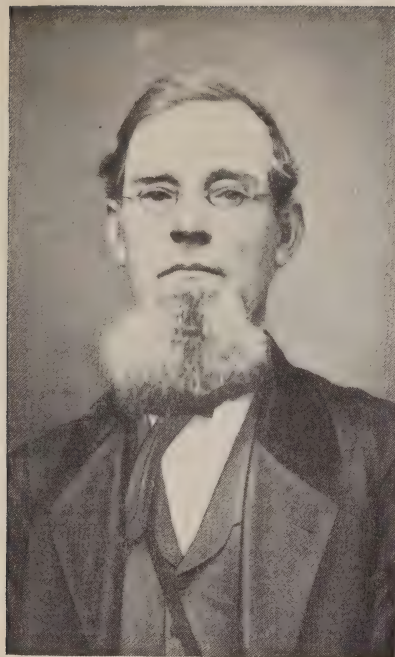
THE ILLINOIS AND MICHIGAN CANAL

From the earliest days in which Illinois became known to white men, a continuous waterway between Lake Michigan and the Missis-

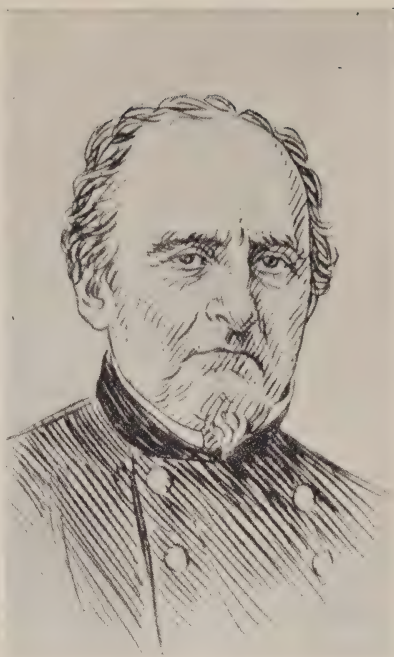
⁵³ Munsell's *History of Chicago*, Vol. II, p. 58. His daughter, Ruth Russell, has just published a most interesting book, "What's the Matter With Ireland?" See review in this number.

⁵⁴ *Sixty Years in Chicago*, pub. 22, *Illinois State Historical Library*, p. 85.

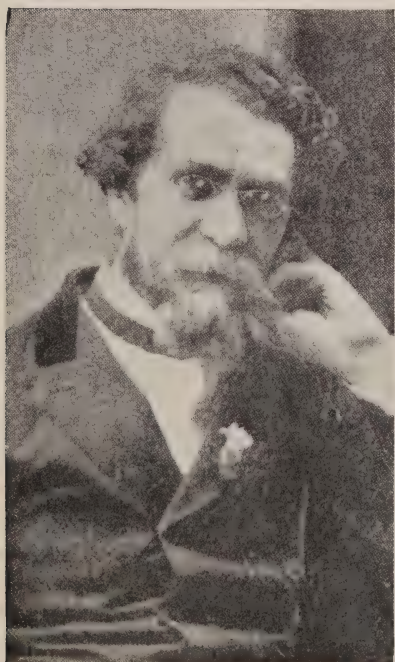
⁵⁵ *Ibid.* p. 86.



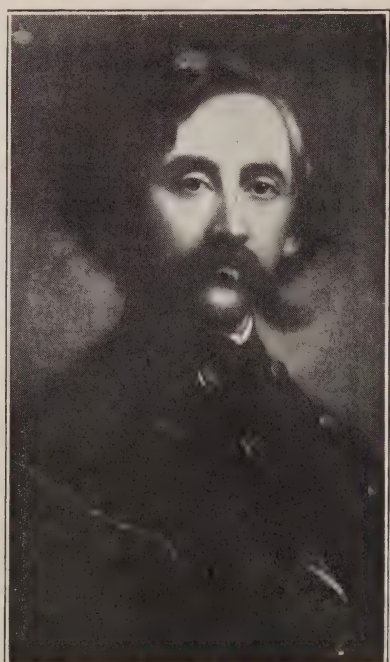
DR. JOHN E. MCGIRR
Eminent Physician, Scientist and
Author.



MAJOR WILLIAM WHISTLER
Commander of Fort Dearborn, Son of
Cap^l John Whistler, Founder
of Chicago



GEORGE P. A. HEALEY
Noted Portrait Painter, Chicago's
Greatest Artist.



GEN. JAMES A. MULLIGAN
Of the "Irish Brigade" 23rd Illinois
Infantry.

issippi river was advocated. Joliet, in his report to the Governor of Canada, after his voyage of discovery with Father Marquette in 1673 according to Father Claude Dalbon, S. J., said:

The fourth remark (he had made three other suggestions) concerns a very important advantage, and which some will perhaps find it hard to credit; it is that we can quite easily go to Florida in boats, and by very good navigation. There would be only one canal to make by cutting only half a league of prairie to pass from the Lake of the Illinois (Lake Michigan) into the St. Louis river (the Des Plaines and Illinois). The route to be taken is this; the bark should be built on Lake Erie, which is near Lake Ontario, it would pass easily through Lake Erie to Lake Huron, from which it would enter the Lake of Illinois (Lake Michigan). At the extremity of this would be the cut or canal of which I have spoken to have a passage to the St. Louis river which empties into the Mississippi river.

Almost every public man after Joliet, talked about a canal for the purpose avoiding the portage, which, in the dry season was at times thirty or forty miles in length, but when the water courses were swollen, was about five or ten miles. While the country was still under territorial government, the subject was debated and legislative action begun as soon as the state was admitted into the Union, which culminated in the actual breaking of ground for a canal on the Fourth of July, 1836.

Upon this gala occasion, two very early Irishmen occupied prominent places—Dr. Wm. B. Egan was the orator of the day, and the eloquence with which he championed the cause of the canal, has been written about in every history and historical sketch which has come down to us. Dr. Egan was not only the proponent of the canal from the platform, but was one of its most earnest and effective advocates from the time he came to Chicago until the work was completed.⁵⁶

In the parade and pageantry which accompanied the celebration of the breaking of ground for the canal, John Stephen Coates Hogan, of whom we have before spoken, was the officer of the day.⁵⁷

Perhaps the construction of the Illinois and Michigan Canal was due more to the efforts of State Senator Michael Ryan than any other one man. He piloted the legislation under which the canal was built through the General Assembly. He was the principal power in financing the work both at home and abroad. It was he that succeeded in overcoming the technical engineering difficulties, and it

⁵⁶ See note 38. *Supra*.

⁵⁷ See note 35. *Supra*.

was he that kept the work in hand so that it might be completed at as early a day as possible.⁵⁸

Several of the engineers having more or less to do with the building of the canal were Irish, one conspicuous example of whom was Ossian Guthrie.

But Irishmen not only furthered the project in the instances which I have suggested, but actually built the canal. After it was known that the work was to go on, boat loads of Irishmen came to Chicago and scattered out along the route of the waterway, peopling the whole north-central part of the state, nor were the Irish confined to those who handled the pick and shovel alone, but the more difficult and technical work of the actual building was done in a large measure by Irish contractors. For the purpose of indicating to what extent Irishmen participated in the building of the Illinois and Michigan Canal, I am taking space to give the names of the contractors engaged upon the work in 1846, according to the report of the Canal Commissioners made to the Illinois State Senate on December 7th, of that year.⁵⁹

The work was divided into sections and contracts for the sections were in existence that year as follows: Daniel Lynch, Section 22, Patrick Kinney & Co., Section 28, L. O'Connor, Section 31, Cosgrove & Lalor, Section 35, Gay, Gooding & Curry, Section 36, Erwin, Kittering & Norton, Sections 39 and 40, Thos. Lonergan, Section 41, Fealey & O'Neal, Sections 58 and 60, J. & T. Lonergan, Sections 62 and 63, Richard P. Morgan, Section 109, McDaniel & Williams, Sections 111, 12-30-32, M. Neary, Section 114, Tyrrell & Burns, Section 116, McDonald & Sons, Section 67, James Burke, Section 123, James Mulloy, Section 124, James Cronin, Section 127, T. O'Sullivan, Section 135, M. Costello, Section 138, Cosgrove & Kearney, Section 139, Hennessey, Brennan & Cody, Section 141, Redick & O'Sullivan, Section 142, Jeremiah Crotty, Sections 143-44-45-46, Kenedy & Kilduff, Sections 147-49-54, Locks No. 9 and 10, Timothy Kelly, Sections 152 and 153, William Byrnes, Lock No. 13, Byrnes & Cahill—the little Venetian Aqueduct, M. Kennedy & Co., Culvert 112, Campbell & McGir, Culvert Section 121, Conklin & Shields, Culvert Sections 149 to 154, McDonald & Maloney, sub-structure for bridge on Section 125.

⁵⁸ Andreas' *History of Chicago*, Vol. I, pp. 169-70.

⁵⁹ See Senate Report made at Session of General Assembly beginning December 7, 1846.

DISTINGUISHED IRISHMEN OF CHICAGO

Chicago has had many distinguished citizens of all nationalities and there is certainly no intention of belittling the great men of other nationalities by directing attention to some conspicuous representatives of the Irish race. As a very distinguished Irish-American, I have no hesitancy in naming Thomas Hoyne. In a volume published after his death as a memorial, containing somewhat less than one hundred and fifty pages, being the bare record of the resolutions and eulogies relating to Thomas Hoyne, I find an expression by another distinguished Irish-American, the late Judge Thomas A. Moran which fits the situation perfectly. At a memorial meeting which was addressed by Honorable Melville W. Fuller, Chief Justice of the Supreme Court of the United States, Honorable Lyman Trumbull, former Governor and United States Senator, Honorable Carter H. Harrison, Mayor of the City of Chicago, Honorable Murray F. Tuley, Mr. C. P. Kimball, Judge H. M. Shepard and Colonel Shirley, Judge Moran said:

Thomas Hoyne has, in my opinion, without attempting to give any fullsome or extraordinary praise, impressed himself more on the City of Chicago as a city than any other man in my knowledge. I know of no man now, I can think of none living or dead who has impressed himself on the City of Chicago and so markedly as Thomas Hoyne.

And in summing up the benefits conferred upon the city by Thomas Hoyne, the Honorable Isaac N. Arnold says:

"The Chicago University and Astronomical Observatory, the Public Library and the Historical Society were each the recipients of liberal contributions of money, as well as of his care and labor in administration."

To this summary may be added that he endowed the Chicago College of Law, afterwards the Northwestern University Law School, was the most effective proponent of the "Free Public Library," presided at the first meeting called to organize that institution, was chosen President of the Board of Directors and served in that capacity for several years. That he was an earnest advocate of the boulevard system, and in fact, if not the leader, at least the effective supporter of every public movement for the benefit of Chicago during his entire residence here. With reference to his character, Justice Fuller said:

Mr. Hoyne did not maintain his high character by taking refuge behind the entrenchments of caution, but by attacking the enemy in the open field. The simple honesty of his character was as marked

as its fearlessness. He, in a just sense, kept himself unspotted from the world. He hated corruption. He could not comprehend how men could wear their spots as if they were jewels. He absolutely abjured the theory that in politics or business, results cannot be reached except by processes that stain. He refused to regard public or business affairs as pitch that could not be handled without defilment. Impetuous in action, his instincts naturally led him in the right direction. Impetuous in speech, his speech was naturally in support of that which was true and honest, and of good report.⁶⁰

I have not found in reference to any single individual who has lived in Chicago, as universal and sincere encomium as has been pronounced upon Thomas Hoyne. Though Thomas Hoyne was all his life closely associated with non-Catholics, having married the daughter of a non-Catholic minister, he remained true to his faith, and was buried with all the rites of the church.

Nor did his greatness overshadow his brother Philip A. Hoyne, who was a distinguished lawyer at the Chicago Bar, and it was also reflected in his brilliant family, amongst whom there were several distinguished professional men.

Francis Adams for years a most successful and valuable aid to the city in the office of Corporation Counsel, was born in Enneskillen, Ireland, March 26th, 1829, and came to Chicago in 1855. When in 1883 he resigned the position of Corporation Counsel, the elder Harrison wrote him a letter saying:

I regret the necessity more than any one else. When difficult legal questions have come up, I have always felt myself safe in being guided by your opinion. When important matters of municipal interest have been in court, I have felt with your attending to such matters that the city was safe. There is no one else I can get to fill your place in whom I can put this trust.⁶¹

Daniel McIlroy for a long time a successful practitioner in Chicago was a native of Tyrone, Ireland, but before coming to Chicago kept a school in Boston. He was a graduate of Cambridge University, and afterwards studied law with Judge Story. He came to Chicago in 1844, was elected State's Attorney in 1849 and filled that office for eight years.⁶²

John Alexander Jameson for eighteen years Judge of the Superior Court of Cook County, a noted jurist and law writer was of Irish

⁶⁰ *In Memoriam* Thomas Hoyne, for numerous references see Munsell's *History of Chicago*, Vol. II, pp. 164, 167, 452, 453, 463, 513, 515, 517, 556, 557, 630, 737.

⁶¹ *Andreas' History of Chicago*, Vol. II, p. 54.

⁶² *Ibid.* p. 461.

extraction and was scarcely more noted than his father who was a man of rare ability and great prominence in Vermont.⁶³

James Ennis, another distinguished lawyer of the Chicago Bar, was born at Enniscorthy, County Wexford, Ireland. He was admitted to the Bar in 1856 and his biographer says that:

His unimpeachable integrity accompanied with his knowledge and ability brought him a lucrative practice which constantly increased up to the time of his death, a period of nearly a quarter of a century.⁶⁴

William C. Goudy was not only one of the most interesting characters in our early history, but a very distinguished lawyer. He was of Irish ancestry, and though born in Indiana and beginning his career down state, became a resident of Chicago, where he died in 1893.⁶⁵

Amongst prominent business men there was one early book-man, Charles McDonnell, who was greatly beloved by all who knew him. He was born in Clonegal County Wexford, Ireland. His education was supervised by his brother Nicholas, a professor in St. Peter's College, Carlow. In his native land, he was a woods schoolmaster, but located in Chicago as early as 1836. He was one of the first members of St. Mary's Church, was one of the organizers of St. Patrick's Society, the Catholic Young Men's Association and the Union Catholic Library, and a generous patron of the University of St. Mary of the Lake. He was one of the earliest members of the Board of Education of the city, was an alderman in 1842-47-48-52-53, Justice of the Peace from 1862 to 1864 and was admitted to the Bar in 1867.⁶⁶

Hugh Maher was born in Ireland in 1818 and came to Chicago in 1837. Here he rapidly amassed great wealth, and in later years was known in business circles as one of the boldest yet shrewdest speculators of his time. An idea of the extent of his possessions may be gained from the statement that he owned the dock frontage on both sides of the Chicago river from 12th to 18th Street. A small portion of this property he sold to the Lake Shore & Michigan Southern Railroad Co. for \$205,000.00. In 1873 Mr. Maher moved to Hyde Park where he lived until his death in 1884.⁶⁷

⁶³ *Ibid.* p. 457.

⁶⁴ Andreas' *History of Chicago*, Vol. II, p. 482.

⁶⁵ Ancestors from Armagh, County Tyrone, Ireland. See Ensley Moore, *A Notable Illinois Family* in Pub. No. 12, Illinois State Historical Library, p. 315, et seq.

⁶⁷ *Ibid.* p. 503.

John J. Shortall was born in the city of Dublin in 1838. The family moved to America when Shortall was six years old. After the death of his parents, the young lad was employed by Horace Greeley, and several years of his young life were passed in the office of the New York *Tribune* in daily contact with Horace Greeley, Charles A. Dana and Bayard Taylor. He came to Chicago in 1854. Here he was first employed upon the survey of the Illinois Central Railroad and next in the office of the Chicago *Tribune*. In 1856 he became an Abstractor, and in a remarkable manner preserved the records of his Abstract office during the great fire. Mr. Shortall devoted the greater part of his life in Chicago to philanthropic and humanitarian activities, and his biographer says of him:

It may be justly said that in religious, political, civil and social life, Mr. Shortall is one of the best representative men in the city he has made his home, and in comprehensive intellect, business ability, keen judgment and in the best social qualities, he is the peer of any citizen of the great city of Chicago.⁶⁸

Cyrus Hall McCormick whose immediate ancestors migrated from the north of Ireland and settled in Virginia, is too well known as the Father of American Reaping Machines to need more extended mention.⁶⁹

It will be interesting to note a few of the prominent physicians of Irish birth or ancestry and to recall that Doctors Patrick and John E. McGirr came here in the early 40's and were physicians and chemists of rare ability. Dr. John McGirr was a professor in the University established by Bishop Wm. Quarter immediately upon his arrival here.⁷⁰

The McGirrs were amongst the worthiest Irishmen that have honored Chicago by residence here since the city was founded.

Dr. Patrick McGirr, the father, was a learned physician of the old school and was noted for both his ability and benevolence. Two of his daughters were religious of the Order of Mercy and both became very prominent in the work of that Sisterhood. Their father was an untiring friend of the Sisters of Mercy and a constant benefactor. In old age the father and mother came to live at the Mercy Hospital and

⁶⁸ *Ibid.* p. 587.

⁶⁹ Munsell's *History of Chicago*, Vol. II, p. 661.

⁷⁰ See *History of the Diocese of Chicago*, McGovern, New World, April 14, 1900. See also Andreas' *History of Chicago*, Vol. I, pp. 218, 298, 463, 520. For appreciative notices of the McGirrs see *Leaves from the Annals of the Sisters of Mercy*, pp. 261-2 and 298.

were both noted for their piety and devotion. Patrick McGirr died at Mercy Hospital on October 23, 1870, at the ripe age of 84.

Dr. John E. McGirr was an especially versatile and brilliant man. He was a graduate of both law and medicine and practiced law in Chicago for a short time. He was a professor of chemistry, anatomy, physiology and hygiene in the University of St. Mary of the Lake, a prominent figure in the early days of Rush Medical College and a practitioner and experimenter far in advance of his time—indeed the Murphy of an earlier day. Dr. John E. McGirr was Bishop William Quarter's warm personal friend and physician and after the death of the Bishop wrote a "Life of Bishop Quarter" which is the most satisfactory work yet published dealing with the early days of the Church in Chicago. Dr. John E. McGirr did not remain in Chicago but went to Pittsburg. During the Civil War he became Assistant Surgeon-General of the United States and received special honors from the Government in recognition of his efficiency. He died on October 23, 1870.

Dr. Charles Harvey Quinlan came to Chicago in 1846, and besides being a distinguished physician, he was brought into enviable prominence, not only amongst the ranks of his profession, but also with the general public, in connection with the introduction into the West of Sulphuric Ether as an anaesthetic. The drug was then known as letheon, and this was the first city west of the Allegheny where it was given a practical test. In a short time, chloroform was discovered and the formula for its distillation was immediately procured by Dr. Quinlan, and he and Professor J. V. Z. Blaney (almost at the same time, but independent of each other) were the first to distill this anaesthetic in Chicago.⁷¹

I need only mention the name of Dr. John B. Murphy, so well is he known, as another distinguished representative of the Irish race.

A beautiful character in the history of Chicago was George P. A. Healy, who maintained a studio in Chicago several years following 1855.⁷² Respecting this great artist the venerable Chicagoan, the late Wm. J. Onahan says:

My earliest familiarity with art, I may say, was acquired in my visits in early years to Geo. P. A. Healy's gallery, then on Lake

⁷¹ Munseil's *History of Chicago*, Vol. II, p. 658 et seq.

⁷² Mr. Healy donated his art collections to the Chicago Public Library, Munseil's *History of Chicago*, Vol. II, p. 141. After becoming world famous he came to Chicago to make it his home. *Ibid.* 580. See sketch Andreas' *History of Chicago*, Vol. II, p. 559, 560. For activities consult index to Andreas, Vol. II.

Street, where was exhibited several of his most celebrated pictures including the Presentation or Reception of Franklin at the Court of Louis XVI. He had a liberal patron in Thomas B. Bryan—and in my boyhood friend Bishop Duggan. Many of Mr. Healy's pictures are in Chicago. Several in the Newberry Library.^{72a}

Mention should be made of James McMullen who was born in Ireland and who for fifty years was one of the leading lumbermen of Chicago. Of James C. McMullen, the well-known railroad man; John V. Clark who was amongst the earliest and soundest bankers, the Cudahys, Michael and John, Thomas Agnew, William P. Rend and Thomas Lonergan. Of Mathew Laflin who came to Chicago in 1837 to forward the work of the Illinois and Michigan Canal and was the father of Lycurgus and George Hinman Laflin; Andrew Jackson Galloway, a very competent railroad engineer, state legislator and respected citizen, whose father was born on the Isle of Inch in the River Lough Swilly, County Donegal, Ireland; Peter F. Flood, the early sea captain who came in 1831; John Prindiville, the early lake navigator who came in 1836 and was so familiarly known as the "Storm King"; Chief Dennis J. Sweeney, so long at the head of the Fire Department; Captain Joseph Wilson; Captain Walsh; William Buckley and James Ward of the fire fighters. Amongst worthy grain and commission men there were Patrick Moran, Robert Warren and William McCrea.⁷³

In the theatrical world there were the Jeffersons, father, mother and son, the latter the lovable Joe Jefferson who won the world in Rip Van Winkle, and there was Uncle Dick Hooley, the patriarch among theatrical managers of Chicago.⁷⁴

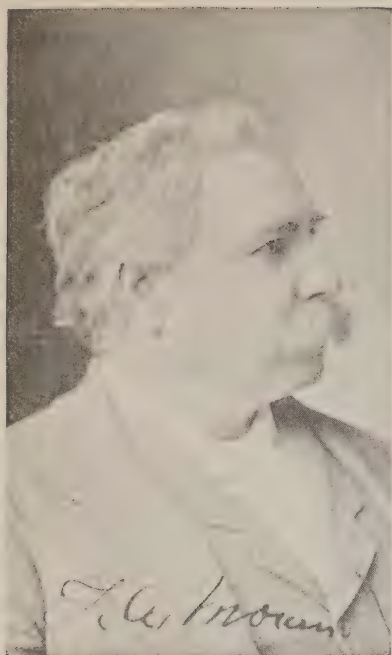
THE IRISH IN THE CIVIL WAR

The Irish element in Chicago can justly lay claim to creditable recognition with respect to the Civil War and "No class" says Cook, "was apparently more enthusiastic for the defense of the flag which symbolized the Union of States when fired upon at Sumter than the Irish." No regiments were more quickly filled than those recruited under Irish auspices, and that this enthusiasm was not a mere flash in the pan is well shown by the spirit in which discouragements

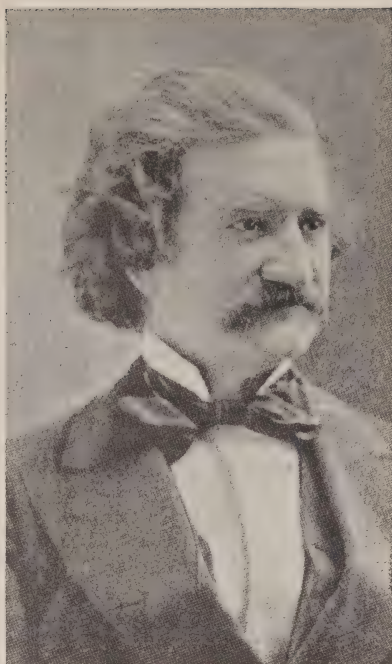
^{72a} *Sixty Years in Chicago*, Pub. No. 22. Illinois State Historical Library, p. 83.

⁷³ Sketches or mention of all these worthy Irishmen will be found in Andreas' and Munsell's *History of Chicago*.

⁷⁴ *Ibid.*



JUDGE THOMAS A. MORAN
One of Chicago's Ablest Judges.



THOMAS HOYNE
One of Chicago's Most Valuable
Citizens.



MICHAEL CUDAHY
One of Chicago's Most Benevolent
Captains of Industry.



JOHN F. FINERTY
One of the Most Prominent and Pop-
ular Public Men of His Day.

were disregarded and obstacles overcome. As soon as war was a certainty, this call was issued:

Rally! All Irishmen in favor of forming a regiment of Irish volunteers to sustain the Government of the United States in and through the present war will rally at North Market Hall this evening, April 20th. Come all! For the honor of the Old Land, rally for the defense of the new.

The signers for this call were: James A. Mulligan, Aldermen Comisky and McDonald, Captains M. Gleason, C. Moore, J. C. Phillips, Daniel Quirk, F. McMurray, Peter Casey; Citizens, Daniel Mellroy, John Tully, Phillip Conley, T. J. Kinsella.⁷⁵

The meeting so called was addressed by Colonel Mulligan and others, and the enrollment list was then opened. In an hour and a half, 325 names were signed, recruiting officers appointed and a committee appointed to secure equipment.⁷⁶

The Shields Guards was the first Chicago Company that took measures to offer its services to the Government. This was done in accordance with resolutions passed at their armory on the evening of January 14th, 1861, while the excitement in regard to the treasonable proceedings at Charleston was at its height. The fourth of a series of resolutions then adopted read:

Resolved that we the Shield's Guards of the City of Chicago lay aside for the present our individual political predilections, and having in view only the interest and demands of our common country, tender our services as citizen soldiers to the Commander-in-Chief of the Army in the United States, to be by him placed in whatever position our country calls upon us to fill.⁷⁷

The following companies filled and ready to march on short notice were drilling and equipping in Chicago, several having already been accepted by the War Department: The Emmet Guards, Captain C. R. Walsh; O'Mahony Rifles, Captain J. C. Phillips; Shields Guards, (two companies), Captains James and Daniel Quirk; Jackson Guards, Captain Francis McMurray; Montgomery Guards, Captain Michael Gleason. These seven companies were later covered into the "Irish Brigade."⁷⁸

The Irish Brigade was not accepted in the first call, and upon receiving the intelligence that it could not be mustered into service

⁷⁵ See Curry's *Chicago—Its History and Its Builders*, Vol. II, p. 121.

⁷⁶ See *The Irish Element*, New World, April 14, 1900, j. 109.

⁷⁷ Andreas' *History of Chicago*, Vol. II, p. 161.

⁷⁸ *Ibid.* p. 164.

under the second call of the President, held a meeting at which the entire force was present. After several patriotic speeches were made, a vote was taken as to whether the "Brigade" should disband. Only four out of 864 men voted aye, the rest determining to retain their organization, continue their drilling and perfect their equipment. Colonel James Mulligan visited Washington to urge the claims of his command, and on the 17th of May, it was accepted by the President as an independent regiment for the war.⁷⁹

On the return of Colonel Mulligan from Washington, a brick structure on Polk Street was secured and equipped as barracks by the Regiment, under the name of "Fontenoy Barracks."⁸⁰

Almost at once after its acceptance, the Regiment was sent to Missouri and assisted in the advance on Lexington. Here they formed a part of a Union force of four or five thousand men opposing a Rebel force many times greater, and after a noble defense of some ten days, the Union force was obliged to surrender. The entire Regiment was taken prisoner, but soon afterwards exchanged and joined the army of the Potomac.

It was the Siege of Lexington which inspired a poet, whose verses were printed in "Putnam's Rebellion Record" in the following lines:

"The Irish boys are bold and brave,
 The Irish boys are true;
 They love the dear old stars and stripes,
 The spangled field of blue.
 "'Tis Mulligan can tell the tale
 Of how they fought that day,
 When with the foe at Lexington
 They met in bloody fray.
 "Fast flew the shot and murderous shell,
 The bullets fell like rain;
 But dauntless stood his brave brigade—
 The heroes of the plain."⁸¹

In a former paper an attempt was made to pay a tribute to the gallant General Mulligan. Here, this brief mention of his service and of his death only may be given. While opposing the forces of General Early in the Valley of Shenandoah on the 24th day of July, 1864, Mulligan was wounded and fell. Some of his men came to his assistance, but seeing that the Confederates were rapidly advancing in overwhelming numbers, and that every man was needed to oppose

⁷⁹ *Ibid.* p. 165.

⁸⁰ *The Irish Element*, New World, April 14, 1890, p. 109.

⁸¹ Curry's *Chicago—Its History and Its Builders*, Vol. II, p. 122.

their advance he said: "Never mind me boys, but save the flag of the "Irish Brigade." A song was composed by General George F. Rool soon after the death of General Mulligan entitled "Lay me Down and Save the Flag." Honorable E. D. Cook, a member of the Legislature said of him:

He was spotless in life, distinguished in ability, a lion in courage, a hero in battle and his memory should not die. His was no clap-trap devotion, no simulated patriotism born of sordid motives or personal ambition. It had its promptings and inspiration in a more solid and generous foundation. It was based on an earnest and intelligent love of his country, a loyal attachment to principle and a love of liberty.

Mr. Curry in his history of Chicago says that:

No part of the History of the Civil War has greater interest for the youth of Chicago and Evanston than the career of Colonel Mulligan, and there was no hero of that war whose memory we can cherish more fittingly on our annual Memorial Days.⁸²

Another regiment organized early in the war was the 58th, or the McClellan Brigade as it was popularly known. It was organized on Christmas day, 1861, and the commanding officers were: Colonel William F. Lynch, Captain Company A, Robert W. Healy, Company B, Captain Thos. W. Griffin, Company H, Captain Lawrence Collins, Company K, Captain Patrick Gregg.

The Historian Andreas says:

The 58th Illinois was composed of the best material, its officers were educated men and many of them being men of means contributed largely to the support of the Regiment while in camp. Colonel Lynch was educated at the University of Notre Dame at South Bend, as was also Captain Robert W. Healy of Chicago; Captain Gregg, Company K, was a graduate of the Royal College of Surgery, Dublin.⁸³

The Regiment was thrown into service at once without any preparation, but fought brilliantly under General Lew Wallace. It suffered at Ft. Donaldson more than other regiments which had been longer in service. The boys were unprovided with haversacks and fell short of rations, their arms were worthless, and they were without tents or fires, yet the new Regiment bore these hardships with courage and cheerfulness. It was in constant action, and on January 1st, 1864, was concentrated at Cairo where the men re-enlisted as veterans.

⁸² *Ibid.* pp. 122, 123.

⁸³ *History of Chicago*, Vol. II, p. 222.

Colonel Lynch was promoted to be Commander of the First Brigade, Third Division, 16th Army Corps. On January 21st, the Regiment proceeded to Vicksburg, where it joined General Sherman's forces and participated in the famous raid through Mississippi known as the "Meridian Raid." Captain Tobin of Company K was shot through the heart while leading his men in a charge at the Battle of Pleasant Hill. On January 23rd, 1865, the Veterans and recruits of the Regiment were consolidated into four companies under the designation of Battalion 58, Illinois Infantry, R. W. Healy commanding the Battalion. The privates in this regiment were not all Irish, but the Kelly's, Burke's and Sheas enlisted therein in large numbers, and the report of the Adjutant-General in reference to the fight at Ft. Donaldson reads:

The conduct of the men on this occasion was remarkable. Raw men, without rations and armed with the most worthless guns, they behaved as well as veterans of a hundred battles.⁸⁴

No less laudable, if not so well known, was the 90th Illinois Infantry, "The Irish Legion." The principal commanding officers of this war organization were: Col. Timothy O'Meara, Lieutenant-Colonel Smith McCleary, Major Owen Stewart, Adjutant Edward S. Davis, Quartermaster Redmond Sheridan, Sergeant Henry Strong, First Assistant Sergeant John B. Davidson, Chaplain, Father Thomas Kelly, Captains, Company A, Patrick Flynn, Company H, Michael M. Clark, Company I, Thomas Murray, Company K, John McAssey.

The 90th was organized at a meeting at St. Patrick's Church, August 8th, 1862, of which Very Reverend Father Dennis Dunne was Chairman, and James Washington Sheehan was Secretary. During the preceding months, Father Dunne, with the hearty approval of Bishop James Duggan, had conspicuously exerted himself in raising the Regiment and at this meeting he was by acclamation elected Temporary Colonel, the Regiment being long known as Father Dunne's Regiment. It was christened the "Irish Legion" and mustered into service September 22nd, 1862.

In a former paper I have given a sketch of the record of this "Irish Legion," and need only say that at the end of the War, after being welcomed in Chicago by Governor Richard Yates, it afterwards marched to the residence of Right Reverend Father Dunne, the "Father of the Regiment," from thence to the schoolhouse connected with St. Patrick's Church, where Father Dunne affectionately wel-

⁸⁴ *Ibid.* pp. 222-23-24.

came his boys to their homes and Reverend Dr. Brennan read the resolutions of congratulations and respect to the "Irish Legion" passed at a meeting of Catholic Irish citizens of Chicago.⁸⁵

Among the notable individuals of Irish birth or ancestry that were prominent in the War may be mentioned in addition, one of the greatest generals of the War, namely, John A. Logan,⁸⁶ who needs no comment. Another distinguished general was Wm. Sooy Smith. In private life, General Smith was a civil engineer. Upon the breaking out of the war, he entered the service and was commissioned Colonel of the 13th Regiment of Ohio Volunteer Infantry. During the progress of the war, he was made Chief of Cavalry of the Military Division of the Mississippi, attached to General Grant's Staff, and was also on staff duty with General Sherman in the same capacity. He was disabled by sickness in 1864, and resumed his professional work in Chicago. General Smith's reputation as a military man was excellent, but as a civil-engineer, he occupied the first rank.⁸⁷

Charles Arthur Ducat was a well known officer of the Civil War, of Irish birth, having first seen the light of day in Dublin, February 24th, 1830. He came to Chicago in 1851 and in 1857 became Secretary and Chief Surveyor of the Board of Underwriters. Upon the firing on Fort Sumter, he threw himself heart and soul into the service of his adopted country, and first raised a corps of engineer soldiers, sappers and miners, whose services were not accepted, whereupon he enlisted as a private in the 12th Illinois Volunteer Infantry, but was quickly promoted by various stages until he reached the rank of Major, and in recognition of merit and gallantry exhibited in the battles of Ft. Henry and Ft. Donaldson, was advanced to the rank of Lieutenant-Colonel. He afterwards participated in all the battles of General Grant's campaign, displaying rare ability and distinguishing himself for his brilliant and gallant conduct. When General Rosecrans assumed command of the army, Lieutenant-Colonel Ducat became his Inspector-General. Later when General Rosecrans took command of the Army of the Cumberland, he became his Acting-Chief of Staff, Acting Inspector-General, and subsequently was ap-

⁸⁵ For a very complete sketch of the 90th Infantry, see Andreas' *History of Chicago*, pp. 249, 250, 251, 251. For history see Adjutant General's Report, 1860 to 1865, Vol. V, pp. 309-10-11.

⁸⁶ For a sketch of the Logan family giving place of birth of father as Ireland, see Judge Gillespie *Pioneer History of Illinois*, pp. 286, 287.

⁸⁷ Munsell's *History of Chicago*, Vol. I, pp. 690-1-2-3-4-5.

pointed Inspector-General of the Army and Department of the Cumberland. Ducat was disabled by sickness in 1863, and returned from the army, engaging in private business, but was in June 1875 appointed by the Governor to the position now corresponding to Adjutant-General, and in 1877, Governor Shelby M. Cullom appointed him Major-General.⁸⁸

Major John Murphy was born in County Wexford, Ireland. He raised a company for the 67th Illinois under Colonel Hough. He was immediately commissioned Second Lieutenant, in which capacity he served for four months at Camp Douglas. He then organized a company for the 90th Illinois, recruited it in Chicago and was made its Captain. In the battle of Mission Ridge, Captain Murphy distinguished himself in advancing the skirmish line, and as a reward for his bravery, received what few men were ever honored with, a general order from the Brigade Corps and Department, complimenting him on his efficient services. Major Murphy passed through 29 battles with "the consciousness of having rendered his country service in the time of need, and of defending the flag which he had chosen from all the world as his standard of free thought and liberty." After the war he engaged in the grocery business and lead an honorable and comfortable life.⁸⁹

William H. Medill was a brother of Joseph Medill. On the 18th of April, 1861, he joined Barker's Dragoons, and with that organization proceeded to Cairo, remaining at Camp Defiance, having been selected by General McClellan as a Body-Guard, left to join him at Clarksburg, Va., in June. With the Dragoons, young Medill participated in the engagements at Buchanan, Rich Mountain and Beverly in July, and in August returned with them to Chicago. Medill then recruited the Fremont Dragoons to the maximum, and it became Company G, 8th Illinois Cavalry. On September 10th, 1862, Captain Medill was commissioned Major. At Gettysburg, with his regiment, he held a whole division of the enemy in check for three hours at the opening of the battle and until re-enforcements came up. In the pursuit of Lee's Army on July 6th, 1863, Major Medill received his death wounds while at the front leading his regiment in an attempt to seize a bridge which the Confederates were throwing over the Potomac in the vicinity of Williamsport. He died July 16th, 1863, and his remains were brought here by his brother and interred with military honors in Graceland Cemetery. His biographer says:

⁸⁸ See sketch Andreas' *History of Chicago*, Vol. II, p. 179.

⁸⁹ Andreas' *History of Chicago*, Vol. II, p. 252.

"No braver man served or fell in the Union Army, or one more devoted to his country's cause."⁹⁰

Still other military men both in time of war and peace deserve notice, but I can only mention some of their names. Amongst them are Col. William P. Rend, Major John Lanigan, Major James Quirk, Major John E. Doyle, Adj. John McKeogh, Quartermaster Irish Brigade, Thomas Brennan, Michael J. Dunne, Staff Officer of General Johnson, Captain Thomas L. Hartigan and Colonel Francis T. Colby.⁹¹

THE CHICAGO FIRE

As we have introduced at least three important epochs in the history of Chicago, namely: The Fort Dearborn Massacre, the Building of the Illinois and Michigan Canal and the Civil War, it would seem appropriate to speak of a fourth, the Great Fire of 1871. So much space has been consumed in other connections, however, that it would be unreasonable to dwell at any length on this most terrible of all the experiences of our city and state. There was one personage in connection with the Chicago Fire, however, so interesting as to demand some attention, and that is not (so as to relieve your troubled anticipation) Mrs. O'Leary or Mrs. O'Leary's cow, either. In my opinion, Mrs. O'Leary was a good woman who has been basely slandered. I am referring to General Philip H. Sheridan, who, for some years prior to the fire, and for some years thereafter, was a resident of Chicago and in command of the Western Military Department, with headquarters here.

It will be remembered that as the fire raged night and day and got completely beyond the control of every agency within the city, and while the flames, like red monsters, were lapping up the substance of the city, and the people were in despair, a cry went up for help, and at least a second time in his life the presence of General Sheridan was eagerly sought, as when he was absent at the time of the attack on Winchester. Men breathlessly inquired: "Where is Sheridan? Find Sheridan! Sheridan can save us!" and the quest for the little General was as eager in '71 as it had been on that fateful day in '64 when:

Wider still those billows of war
Thundered along the horizon's bar;
And louder yet into Winchester rolled
The roar of that red sea uncontrolled,
Making the blood of the listener cold

⁹⁰ *Ibid.* p. 261.

⁹¹ For sketch see *New World*, April 14, 1900, p. 109 et seq.

As he thought of the stake in that fiery fray,
With Sheridan twenty miles away.

Nor do we think the satisfaction felt on the Field of Winchester when Sheridan arrived was greater than that felt by the denizens of Chicago when it was at last reported that Sheridan had come, Sheridan was in charge, Sheridan can save us! and, as at Winchester, as:

He dashed down the line with a storm of huzzas,
And the wave of retreat checked its course then, because
The sight of the master compelled it to pause.

With the singular skill and ability of which General Sheridan was abundantly possessed, he took charge of the situation, put the district under military rule, brought up tons of powder and blew up dangerous structures to prevent the spread of the fire; and all through the nights and days that the fire raged, Sheridan was the central figure in the prevention and rescue work, and of course did more than any single man, aye, more than hundreds of men combined in the great catastrophe.⁹²

MORE RECENT NOTABLES

There have passed from the scenes of their temporal activities in Chicago during recent years, many worthy men of Irish birth or blood, whose memories deserve much more than I am able to give here, namely: mere mention, but that at least, I feel, in justice must be done.

Amongst such who have graced the bench here are: Judge Richard S. Prendergast, Judge Thomas A. Moran, Judge John Gibbons, Judge James Goggin, Judge Walter J. Gibbon, Judge James M. Doyle, and Judge Daniel Scully; and amongst lawyers, legislators and others: William J. Hynes, Miles Kehoe, Frank J. Lawlor, Edward P. Burke, Michael J. Corcoran, William P. Whelan, James J. McGrath, John Comisky, Michael B. Bailey, Henry F. Donovan, Thomas J. Carney, Joseph J. Curran, Timothy Ryan, S. S. Hayes, Timothy Brennan, Daniel O'Hara, Daniel W. Ryan, William J. McGarigle, John M. Dunphy, James H. Ward, Lawrence A. Yore, Jeremiah J. Crowley, Thomas Barrett, John M. Smyth, Dr. John Guerin, Joseph Cremin, Thomas Brennan, Thomas Cannon, T. F. Kinsella, John Breen, B. O'Sullivan and John F. Scanlan.⁹³

⁹² For all the papers and documents in connection with Sheridan's activities in the Chicago Fire, see Governor John M. Palmer's Memoirs.

⁹³ I think I need cite no proof that the men named in this paragraph were all of Irish birth and parentage and I think everyone of them was proud of the fact.

In recent months, American Art suffered a severe blow in the death of Charles B. Mulligan, the distinguished sculptor, whose fame may truly be said to have been worldwide, though he was but a young man.

It is to be noted that I have not attempted to write of the clergy or religious, large numbers of whom were of Irish birth or ancestry. These great and good men and women deserve better treatment than I could hope to give them here, and may be more properly dealt with in some other appreciation.

Thus hastily and very incompletely may be sketched the connection of representatives of the Irish race with the City of Chicago, and though the record here presented may read well, and though the list of names, incomplete though it be, may seem extended, how unfair it all is. The names that have been mentioned were of those more or less in the lime-light, who became known to a large number of their fellows. They do not include the multitudes amongst whom there were undoubtedly men and women of higher character, of purer ideals, of greater devotion to the best there is in life.

I have read somewhere of two rather acute individuals who were discussing the question of publicity. One made this suggestion: If you place a quantity of unwinnowed grain in a vessel and shake it thoroughly, the chaff and the poorest and lightest grain will come to the top; the other said: Yes, but if you put a quantity of new milk in a vessel and let it stand without agitation, the best part, the cream, will rise to the top.

As between them, I think it a draw. The one was no doubt right when he intimated that agitation brought to the surface and into the public view, many light individuals. There was too, some philosophy in what the other intimated as to settled conditions bringing forward the solid and substantial.

There is this comfort in connection with the representatives of the Irish race herein alluded to, that without exception they ran a true course, and like the great bulk of their confreres of the same race, they at least averaged up well, demonstrated their patriotism on all occasions and lived in a large measure exemplary lives. We of this generation may well wish for the grace and fortitude to live up to the standard they have set.

To this list prepared many months ago should be added several names of distinguished Irishmen who have died since, including, John P. Hopkins, Roger C. Sullivan, and John F. Scanlan.

Chicago.

JOSEPH J. THOMPSON.

THE FRANCISCANS IN SOUTHERN ILLINOIS

(Continued from July, 1920)

The account of the activity of the Franciscans in Southern Illinois would be incomplete without a reference to their efforts in the field of education. This brings us to the history of the colleges founded by them at Quincy and Teutopolis. We shall, in this number, present a brief sketch of St. Francis Solanus College at Quincy, and conclude our series of articles on the labors of the Franciscans in the state with a sketch of St. Joseph's Seminary and College in the next number.

ST. FRANCIS SOLANUS COLLEGE

When the Franciscans were asked, in 1859, to make a foundation in Quincy, it was expressly stipulated that, besides engaging in parish work, they should open a high school for boys and young men. There was, indeed, urgent need of a Catholic high school and college in this part of the state, but owing to the scarcity of priests and religious, it was a matter of extreme difficulty, if not an impossibility, to obtain Catholics educators for such an institution. In these circumstances, the pioneer Franciscans, with characteristic zeal and energy, determined to accept the invitation of Rt. Rev. Bishop Juncker to supply the deficiency.

The arrival of Father Servatius Altmicks and his companions in Quincy and the beginning of their foundation, has already been told.¹ As soon as the friars had taken up their abode in the Mast House, at the end of December, 1859, they set aside the first floor for the purposes of the high school which they planned to open as soon as possible. This undertaking in the interest of education was attended with many difficulties. The Fathers were few in number, hampered by the lack of resources, and besides engaged in pastoral work. At this distant date, it is indeed a cause of wonderment that they succeeded so well in the face of so many difficulties; one cannot but admire the zeal and courage of these pioneers. It was naturally impossible under the circumstances, to begin with a complete course. The main point was to make a beginning; the course could be extended and perfected later as reinforcements would arrive from Germany and

¹ Cf. ILLINOIS CATHOLIC HISTORICAL REVIEW, April, 1920, p. 448.

as conditions in the mission would improve. This was the opinion of Bishop Juncker, the Rev. H. Schaefermeyer, and of the Catholics of Quincy. Accordingly, the Fathers resolutely set to work, and early in the year 1860, probably in March, they were in a position to receive the first students.

During the summer, the convent, built on the Borstadt property, was ready for occupancy. Two apartments of the building were used as class rooms. The school year 1860-1861 began in September with three classes and three teachers: the Fathers Servatius Altmicks, Maurice Klostermann, and Raynerius Dickneite. On the first day, about eighty students were enrolled. "All agree that they were a fine, well-behaved set of boys and young men. But, alas, for the high aspirations of the projectors. It soon appeared that Latin and Greek, together with the other branches of a high school curriculum, would not be much in demand till the younger students had reached a suitable stage of development. As to the young men who formed the majority of the student body, they were mostly such as had, for some reason or other, failed to acquire an elementary education in boyhood, and realizing their handicap too late to avail themselves without embarrassment of the lower schools, gladly seized the opportunity of pursuing a rudimentary course under the pretence, albeit false, of being "College students".²

This state of affairs, which naturally did not tend to arouse enthusiasm or even encouragement, was aggravated by various other circumstances. "Many of the first students had undoubtedly been attracted by the novelty of the thing; others had become discouraged; still others were more than satisfied with the absorption of the most rudimentary smattering of education; improvement in local public schools and establishment of other private schools elsewhere, proved strong drawing cards;—for one reason or other, the number of students rapidly dwindled."³ The Order, moreover, found it next to impossible to provide a sufficient number of teachers; the income was entirely inadequate to meet current expenses, and hence the Fathers, in 1863, seriously considered the advisability of closing the school. This course would undoubtedly have been adopted, but for the energetic protest of the Rev. H. Schaefermeyer and of many prominent citizens of Quincy, and the cool determination of the Rev.

² *Jubilee Souvenir of St. Francis Solanus College, Quincy, Illinois, 1912*, p. 32, sq.

³ *Ibid.*, p. 33.

Ferdinand Bergmeyer, at that time superior of the Franciscans in Quincy.

THE INSTITUTION ON A FIRM BASIS

After mature deliberation, it was decided to continue the school for a year or two, in the hope that conditions would improve. This hope was realized under the management of the new Rector, Rev. Anselm Mueller, who took charge in September, 1863.⁴ During the next two years, the attendance continued to decrease; "but everywhere the presence of a master hand was evident, and in 1865, the tide began slowly to turn."⁵ Confidence in the undertaking was restored. A growing efficiency in all departments was soon evident; an increase in the number of students was recorded from year to year, and by 1869 the College was on a firm basis.

A BOARDING SCHOOL

In the meantime, the institution had again been obliged to seek other quarters. In February, 1861, separation of the school and convent was deemed advisable, and two rooms were engaged in the neighboring orphanage. Classes were taught here until February, 1865, when the College found its fourth temporary home in the parish school building. Under the circumstances, only day scholars could be admitted. This restricted the student body to residents of Quincy or to such, naturally few, as could find convenient lodging in the town.

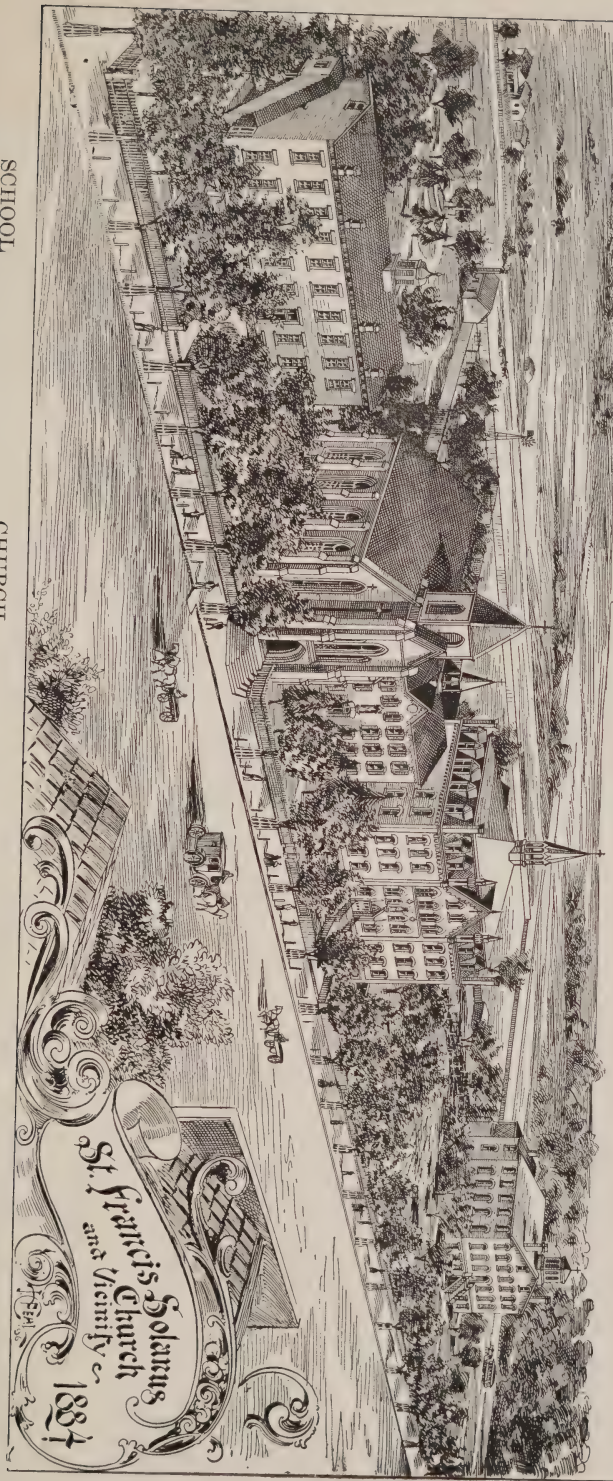
Thus matters stood until the year 1869, when, on the occasion of the canonical visitation by the Rev. Provincial Gregory Janknecht, a decision was reached which proved to be of far-reaching influence on the development of the institution. With his usual far-sightedness, Father Gregory perceived that, if the College was to fulfill the expectations of its founders, it would have to be placed in a position to admit boarders, and he gave orders to erect a building adapted for this purpose as soon as possible. Plans were, accordingly, drawn

⁴ *Ibid.*, p. 34. Father Anselm Mueller was born at Bonn, in Germany, on November 22, 1838. After receiving an excellent education in the schools of his native city, he entered the novitiate of the Order in April, 1857. In May, 1862, he was sent to Teutopolis, and on December 19, of the same year, he was ordained a priest by the Rt. Rev. Bishop Damian Juncker. He was a member of the faculty of St. Joseph's Seminary and College, at Teutopolis, till the summer of 1863.

⁵ *Ibid.*, p. 34.



69



SCHOOL

CHURCH

COLLEGE

ORPHANAGE

St. Francis Solanus
and Vicinity
1887

for a building of brick, 70x90 feet, four stories high, exclusive of basement, to be erected on a plot adjoining the convent to the east. The cornerstone was laid September 4, 1870, and on September 10, 1871, the completed structure was dedicated by the Rt. Rev. Bishop Peter J. Baltes. "St. Francis Solanus College ceased to be a mendicant and wanderer on the face of the earth, and finally had a roof of its own. It was now in a condition to receive boarders as well as day scholars, and its fame began to spread in the land."⁶ The number of boarders increased from year to year, thus proving the correctness of Father Gregory's foresight. On several occasions, students applying for admission had to be refused, as the available accommodations were taxed to the limit. These cramped conditions continued until 1886, when the College acquired possession of the first convent building.⁷

Improvements went on constantly in the equipment as well as in the curriculum of the institution. Among the former improvements, we may note especially the installation of a more modern lighting and heating system, and the building of a steam laundry. Through the untiring efforts of Father Anselm and the faculty, the curriculum was enlarged and perfected, so that it at length embraced the Classical Course, divided into the Academic and Collegiate Departments, of four and three years respectively, and the Commercial Course, arranged for a period of three years. The course of Philosophy embracing two years, the second and third of the Collegiate Course, was introduced in 1879. This course was discontinued about the year, 1894, but again introduced in 1897.

The twenty-fifth anniversary of the founding of the College was celebrated amid general rejoicing in 1885. Two years later, Father Anselm celebrated his silver sacerdotal jubilee, "and when, in 1892, after thirty years' guidance of the College destinies, he humbly bowed to the will of his superiors transferring him to another field of labor, he could depart with the assurance that he had done his duty and more than his duty, and that the future of the College was assured."⁸

NEW BUILDINGS

Father Anselm's successor in the management of St. Francis Solanus College was Father Nicholas Leonard. Born at Kerperich, in Alsace, on April 23, 1853, he came to this country with his parents

⁶ *Ibid.*, p. 35.

⁷ ILLINOIS CATHOLIC HISTORICAL REVIEW, April, 1920, p. 451.

in early youth. After completing his preparatory studies at Teutopolis, he entered the novitiate of the Order on June 30, 1870. He was ordained a priest on February 1, 1877, and was at once appointed to teach at the college at Teutopolis. He labored there with great success until the summer of 1884, when he was appointed Vice-Rector of St. Francis Solanus College. Father Nicholas was a man of most lovable character and of eminent attainments,—an excellent educator.

Soon after his appointment, the new Rector, to provide for the needs of the constantly growing institution, undertook to carry out the long-cherished plan of replacing the western wing, consisting of the old convent building, with more commodious and up-to-date structures. The southwestern corner of the block, formerly occupied by the first church and parochial school, was added to the College property, and a strip of land on the east side was purchased from the St. Aloysius Orphan Society. The cornerstone of the wing containing the study hall and the auditorium, was laid on September 20, 1893; the structure was ready for occupancy on Thanksgiving Day, 1894. Simultaneously work was progressing on the western wing, the cornerstone of which was blessed on March 13, 1894. It was finished and occupied during the summer of 1895. In 1898, the old convent building was torn down, and on its site the present central structure was erected.

“Only one inexperienced in such matters can appreciate what all this building and expense meant for Father Nicholas, who, at the same time, was active in the educational work of the institution; in fact, his claim to merit and fame rests chiefly on his labors in the latter field. Everything, however, was prospering, and he was looking forward with confidence in his ability to pay debts incurred and to finish the proposed buildings, when a most unfortunate accident in alighting from a street car in Omaha, Nebraska, August 25, 1900, rendered necessary the amputation of his left leg and brought him to death's door. He returned to the College after a few months, but he was a broken man. Resigning his office in December, 1921, he retired to St. Louis, where after suffering an attack of apoplexy, he died, March 17, 1903. No student who enjoyed the privilege of being educated under his direction, can ever forget his marvelous ability to lead the young mind successfully along the stony road of

* *Jubilee Souvenir of St. Francis Solanus College*, p. 36.

knowledge, or his wonderful insight into the youthful heart. His memory is in benediction."⁹

Father Anselm Mueller was, after Father Nicholas' death, again appointed Rector of the College, and despite his advanced years, he guided its destinies with almost undiminished vigor from January, 1902, until the summer of 1909. Under his successors, Father Samuel Macke (1909-1910) and Father Fortunatus Hausser (1910-1915), the Commercial Course was reorganized and improved, and at the same time, many improvements were made in the equipment and buildings. A beautiful chapel in the Romanesque style, begun in September, 1910, was solemnly dedicated on April 28, 1912. On this occasion, the golden jubilee of the College and the silver sacerdotal jubilee of Father Fortunatus were joyfully and enthusiastically celebrated by the faculty and students, and a large concourse of alumni and friends of the institution.

Very gratifying, indeed, are the results achieved in the field of education by St. Francis Solanus College, or as its official title now reads, Quincy College and Seminary. Through the efforts of excellent professors, it has justly acquired the reputation of imparting a solid secondary education, especially in the classical studies. It numbers among its alumni over three hundred priests, secular and regular, and a large number of teachers, lawyers, physicians, and successful business men. Its future prospects are bright, and there is every reason to hope that it will continue to contribute its share in the education of Catholic youth.

SILAS BARTH, O. F. M.

Teutopolis, Illinois.

⁹ *Ibid.*, p. 37.

LAFAYETTE IN ILLINOIS

The birthday of Marie Jean Paul Roch Yves Gilbert Motier De Lafayette was observed on September 6th (he was born September 6, 1758) and a large delegation of Knights of Columbus, after having crossed the ocean for the purpose unveiled a statue of the patriot Frenchman which the order presented to France at Metz, his birth place.

This attempt at doing honor to the memory of a distinguished friend of America may or may not have inspired the article in the *Atlantic Monthly* for May, 1919 in which the great patriot is held up to ridicule and his admirers denominated dupes.

Fortunately the *Atlantic Monthly* article has not been permitted to pass unnoticed, but on the contrary Mr. C. B. Galbreath has, in a splendid article in the *Ohio Archeological and Historical Quarterly* for July, 1920, not only successfully refuted the *Atlantic Monthly* writer's inferences and innuendoes, for that is what the article consists of, but has given us a most interesting account of part of Lafayette's life.

Mr. Galbreath writes under the title "Lafayette's Visit to the Ohio Valley States" and for the benefit of our readers who may not have access to the *Ohio Archeological and Historical Quarterly* we are reproducing, with the permission of the author and publisher that part of the article describing Lafayette's visit to Illinois:

LAFAYETTE IN ILLINOIS

Lafayette first came to America in 1777, when he was a youth of nineteen years, when disaster seemed about to overwhelm the American cause. He joined Washington at the Brandywine and was wounded in the battle here, was with the commander in chief through the terrible winter at Valley Forge and fought without pay until the crowning triumph of American and French arms at Yorktown.

He first made a brief visit to the United States in 1784. Later when the young Republic had expanded westward and was fast becoming a nation wide and strong, after the French revolution, his long imprisonment in an Austrian dungeon and the downfall of Napoleon, Lafayette came again and as "the nation's guest" visited every state in the Union.



Cut by courtesy *New World*.

THE LAFAYETTE STATUE PRESENTED BY THE KNIGHTS OF COLUMBUS

Marshal Foch making his speech of acceptance after he had been presented with a golden diamond studded baton by the Knights of Columbus. The picture was made at Metz, during the presentation ceremonies of the Statue of Lafayette to France by Supreme Knight James A. Flaherty, of Philadelphia, who is shown on the Marshal's left. The presentation was made at the foot of the Lafayette Statue—*International Film Photo*.

In the latter part of February, 1825, he started on his southern and western tour. Down the Potomac and the Chesapeake, through Virginia and the Carolinas he went, down to the sunny southland to meet the early spring. Overland across Georgia he passed and down the Alabama. Out from the bay of Mobile the vessel steamed and bore him to New Orleans — the French-American city that welcomed him in a delirium of joy. Up the "Father of Waters" he came, visiting new states, then the western frontiers of civilization, marveling at the prodigies of progress in the wilderness.

As his delighted eyes dwelt upon the happy prospect, he forgot age and fatigue and felt bounding through his veins again the enthusiasm of revolutionary days. In what had been the Northwest Territory he rejoiced to see the principles that claimed his youthful heart embodied in the structures of three noble states, prophetic of what the greater Republic was to be when slavery under the flag should cease and liberty should become universal in America.

The fame of Lafayette's reception in the East gradually reached the frontier settlements of the West and stimulated a lively desire to see and greet the nation's guest. Late in November of 1824 the legislature of Illinois appointed a committee who formulated the following address to Lafayette:

ADDRESS OF THE ILLINOIS LEGISLATURE

To General Lafayette:

SIR:—The General Assembly now in session, in behalf of the people of the state of Illinois, feel it their duty to express to you, how largely its citizens participate in the feelings of joy and gratitude, which your arrival in the United States has inspired. All our sentiments are in perfect harmony with those of our fellow citizens of the East, who have so warmly greeted your visit to this Republic. They have spoken the language of our hearts. The voice of gratulation which has been sounded from Maine to Louisiana, is echoed from the banks of the Mississippi. Remote as we are from the Atlantic states, we have not been able to join with our fellow-citizens in their congratulations, and say to the Guest of the Nation: "Welcome Lafayette." But though we have not spoken it, we feel it. No sooner had the news of your arrival reached this distant part of the country, than every eye sparkled with joy, every heart beat high with gratitude, and every bosom swelled with patriotic pride, that Lafayette was in America. With your name is associated everything that can command our respect, admiration and esteem. Your early achievements in the war of the Revolution, and the uniform devotion to the cause of American liberty, have written the name of Lafayette upon the tablet of our hearts, and secured to you the brightest page of our history. The same pen that records the virtues and glories of Washington, will perpetuate the name of Lafayette. Few of us, in Illinois, have any recollection of the eventful scenes of the Revolution; but

our fathers have told us, and when they have rehearsed to us its interesting events, the names of Washington and Lafayette have adorned the recital. There are few men living, if any, who have such claims upon the gratitude of the American people, as yourself. You largely contributed to lay the foundation, on which are erected our present political institutions; and even here, in Illinois, a thousand miles from the scenes of your early exploits, we reap the rich reward of your toil and blood. When you were fighting by the side of Washington, Illinois was scarcely known, even by name. It has now become an important member of the great American family, and will soon assume a prominent rank among the sister states.

The uniformity of your character particularly endears you to the hearts of the American people. Whether we behold you amid the storms of revolution or the oppressions of despotism, you appear the same consistent friend of liberty and of man throughout the world.

We scarcely indulge the pleasing hope of seeing you among us; but if circumstances should induce you to make a visit to the western country, be assured, sir, that in no part of it will your reception be more cordial and welcome than in Illinois; and you will find hearts deeply penetrated with that gratitude which your visit to the United States has awakened in every part of our happy country. We entreat heaven, that the evening of your life may be as serene and happy, as its morning has been brilliant and glorious.

The invitation was forwarded, together with a letter by Governor Coles. Under date of April 12, 1825, Lafayette writing from New Orleans signified his eager desire to visit Illinois and suggested points at which he might meet representatives of the state. Governor Coles in his reply informed the General that Colonel Hamilton¹ would meet him in St. Louis and arrange the details of his visit to Illinois.²

¹ William S. Hamilton was the son of Alexander Hamilton. His name was William Stephen, not William *Schuyler*, as written by Governor Coles. He was aid-de-camp to Governor Coles with the rank of Colonel. (For interesting sketch of Colonel Hamilton see Washburne's "Sketch of Edward Coles.")

² The following letters passed between Lafayette and Governor Coles:

LAFAYETTE TO EDWARD COLES

New Orleans, April 12, 1825.

My Dear Sir: Notwithstanding many expostulations I have received on the impossibility to perform between the 22 of February, and the fifteenth of June, the tour of visits which I would have been very unhappy to relinquish, we have arrived thus far, my companions and myself, and I don't doubt but that by rapid movements, we can gratify my ardent desire to see everyone of the western states, and yet fulfil a sacred duty as the representative of the Revolutionary Army, on the half secular jubilee of Bunker Hill. But to do it, my dear sir, I must avail myself of the kind, indulgent proposal made by several friends to meet me at some point near the river, in the state of Illinois — I would say, could Kaskaskia or Shawneetown suit you to pass one day with me? I expect to leave St. Louis on the 29th of April, but being engaged for a day's visit at General Jackson's I might be at Shawneetown on the 8th of May, if you don't take me directly from St. Louis to Kaskaskia or some other place. Excuse the

On Saturday, April 30, 1825, Lafayette and party accompanied by prominent citizens, chiefly from Missouri, on board the steamer *Natches*, arrived in Kaskaskia. The visit was entirely unexpected at that time and no military parade was attempted. The news of the arrival soon spread, and the streets and way leading to the landing were thronged with people. The party landed about one o'clock in the afternoon. The guests proceeded to the residence of General Edgar where a reception was held. After partaking of refreshments the General was welcomed by Governor Coles in the following address:

GOVERNOR COLES' ADDRESS

General Lafayette:

In the name of the citizens of Illinois, I tender you their affectionate greeting and cordial welcome. Entertaining for you the most sincere affection, veneration and gratitude, they have largely participated in the joy diffused throughout our extensive Republic by your arrival in it; and are particularly gratified that you have extended your visit to their interior and infant state. For this distinguished mark of respect, I tender you the thanks of Illinois. Yes, General, be assured I speak the feelings of every citizen of the state, when I tell you that we experience no common gratification on seeing you among us. We are not insensible to the honor done us by this visit, and only regret that we are not able to give you a reception more consonant with our feelings and wishes. But you will find our excuse in the recent settlement of the state, and the infancy of our condition as a people.

You will doubtless bear in mind that Illinois was not even conceived at the period of the Revolution, that she has come into existence but a few years

hurry of my writing, as the post is going, and receive in this private letter,—for indeed, to the Governor I would not know how apologize for this answer to so polite a proposal,—receive I say, my high and affectionate regards.

LAFAYETTE.

His Excellency, Governor Coles, Illinois.

GOVERNOR COLES TO LAFAYETTE

Edwardsville, Apr. 28, 1925.

Dear Sir:—This will be handed to you by my friend and aid-de-camp, Colonel William Schuyler Hamilton, whom I take particular pleasure in introducing to you, as the son of your old and particular friend, General Alexander Hamilton. As it is not known when you will arrive at St. Louis, or what will be your intended route thence, Colonel Hamilton is posted there for the purpose of waiting on you as soon as you shall arrive and ascertaining from you, and making known to me, by what route you purpose to return eastward, and when and where it will be most agreeable for you to afford me the happiness of seeing you and welcoming you to Illinois.

I am, with the greatest respect and esteem, your devoted friend,

EDWARD COLES.

General Lafayette.

since, and of course has not yet procured those conveniences and comforts which her elder sisters have had time to provide. But, General, though her citizens can not accommodate you as they would wish, believe me they receive you with all those emotions which swell the bosom of the affectionate child, when receiving its kind parent, for the first time, at its new and unfinished dwelling.

Your presence brings most forcibly to our recollections an era of all others the most glorious and honorable to the character of man, and most propitious to his high interests;—when our fathers aroused to a sense of their degradation, and becoming sensible of their rights, took the resolution to declare, and called into action the valor to maintain, and the wisdom to secure, the Independence of our country and the liberty of themselves and their posterity. In the performance of this noble but arduous service, you acted a distinguished part, —the more so as your conduct was prompted by no motive of self-interest. You were influenced by an enlarged philanthropy, which looked on mankind as your kindred, and felt that their happiness was near and dear to yours. You saw a far distant and alien people, young and feeble, struggling for their rights and liberties, and your generous and benevolent bosom prompted you to surmount the many restrictions and obstacles by which you were encompassed, and with a disinterested zeal, chivalrous heroism, and pure and generous philanthropy, surpassing all praise, flew to the assistance of the American patriots, and aided by your influence, counsel, services and treasure, a cause you had so magnanimously espoused.

The love of liberty, which is the most prominent trait in the American character, is not more strongly implanted in every bosom than is an enthusiastic devotion and veneration for the patriotic heroes and sages of the Revolution. We glory in their deeds, we consecrate their memories, we venerate their names, we are devoted to their principles and resolved never to abandon the rights and liberties acquired by their virtue, wisdom and valor. With these feelings, and looking upon you as one of the most virtuous and efficient, and the most disinterested and heroic champion of our rights and liberties, a Father of the Republic, an apostle of liberty, and a benefactor of the human race, our emotions can be more readily conceived than expressed.

Language can not describe our love for the individual, our gratitude for his services, our admiration of his character; a character which has under the most adverse and trying circumstances, throughout a long and eventful life, remained pure, consistent and unsullied by any act of injustice, cruelty, or oppression. Whether aiding the cause of liberty in a foreign and distant country, or in your own dear native France; whether at the zenith of power, commanding millions of men, and wielding the destinies of a great nation, or imprisoned by the enemies of freedom in a foreign dungeon, suffering for many years all the pains and privations which tyranny could devise, we still see displayed the same distinguished traits of character;—never tempted by power, nor seduced by popular applause; always devoted to liberty, always true to virtuous principles; never desponding, but ever firm and erect, cheering and animating the votaries of freedom; and when overtaken by adversity, beset with difficulties, the victim of your virtues, preferring the loss of wealth, of power, nay of liberty, and even of life itself, to the smallest sacrifice or compromise of your principles.

“I would not have ventured, on this occasion, to have said thus much, but for the difficulty I have met with in restraining my feelings when addressing

General Lafayette; and also from a belief that it would have a good effect on those of our countrymen about us, to hold up to their admiration the strong and beautiful traits of your character. In this view your visit to America will not only make the present generation better acquainted with the Revolution, but will, by exhibiting so perfect a model, render more attractive and impress more forcibly upon their recollections the republican principles, and the pure and ennobling virtues of that period.

I must be permitted to say, in addition to that joy which is common to all portions of the Union, there is a peculiar gratification felt in receiving you, one of the fathers of our political institutions and the friend of universal freedom, in the bosom of a state, the offspring of those institutions, which has not only inherited the precious boon of self government, but has been reared in the principles and in the practice of liberty, and has had her soil in an especial manner protected from oppression of every description.

In addition to this, what reflections crowd the mind when we consider who is our Guest, and when and where we are receiving him. Not half a century has elapsed since Jefferson penned the declaration of America's wrongs and of man's rights; Washington drew the sword to maintain the one and avenge the other; and Lafayette left the endearments of country and family to assist in the arduous contest. Then our population was confined to the sea-board and extended back no further than the mountains. Now our republic stretches from ocean to ocean, and our population extends 1200 miles into the interior of this vast continent. And here 1000 miles from the ocean and from the interesting scenes of your glorious achievements at Brandywine, Monmouth, and Yorktown, we, the children of your compatriots, enjoy the happiness of beholding the great friend of our country.

These reflections expand our imaginations, and make us delight in anticipating the future. And, judging from the past do I hazard too much in saying the time is not far distant when the descendants of the revolutionary worthies, inheriting the spirit of their fathers, and animated with the same attachment to liberty, the same enthusiastic devotion to country, and imbued with the same pure divine principles, will people the country from the Atlantic to the Pacific; irradiating this whole continent with the diffusion of intelligence, and blessing it by the establishment of self government, in which shall be secured personal, political and religious liberty? When, in the progress of our country's greatness this happy period shall arrive, the philanthropist may look with confidence to the universal restoration of man to his long lost rights and to that station in the Creator's works and to that moral elevation to which he was destined. And then, my dear General, the world will resound with the praises of Washington and Lafayette, of Jefferson and Franklin, of Madison and of the other patriots, sages, and heroes of the glorious and renovating era of 1776.

LAFAYETTE'S RESPONSE

To which General Lafayette replied:

It is to me, sir, an exquisite gratification to be in the state of Illinois, and in the name of the people, welcomed by their worthy governor, whose sentiments in my behalf, most kindly expressed, claim my lively acknowledgments, at the same time that his patriotic, liberal anticipations and observations excite the

warmest feelings of my sympathy and regard.—Obliged as I am by a sacred engagement well understood by all the citizens of the United States, to shorten my western visit, I will take with me the inexpressible satisfaction to have seen the growing prosperity and importance of this young state, under the triple guarantee of republican institutions, of every local advantage, and of a generous determination in the people of Illinois to improve those blessings, on the soundest principles of American liberty. To those cordial congratulations, my dear sir, I join my thanks for the honor you have done me, to associate my name with those of my illustrious, dear and venerated friends, and I request you to accept in behalf of the citizens of Illinois, of their representatives in both houses, and of their chief magistrate, my gratitude for their affectionate invitation, for the reception I now meet in this patriotic town of Kaskaskia, my best wishes, my devotion and respect.

After the address the crowd of citizens pressed forward to grasp the General by the hand. Among them were some old revolutionary soldiers who had fought with him at the Brandywine and at Yorktown. They were affectionately greeted by their old commander. The meeting of these revolutionary veterans deeply affected those who witnessed it. The company then proceeded to the tavern kept by Colonel Sweet where an ample dinner awaited them.³ The decorations, though hastily prepared, were most appropriate. The walls of the room were hung round with the laurel wreath tastefully displayed, while over the chair of the guest was erected an arch of roses and other flowers which presented the form and colors of the rainbow.⁴

THE TOASTS

After dinner the following toasts were offered:

BY GENERAL LAFAYETTE—Kaskaskia and Illinois; may their joint prosperity more and more evince the blessings of congenial industry and freedom.

³ Order of procession—General Lafayette, George Washington Lafayette, Colonel Levasseur, De Syon, Governor Coles; Colonel Morse and Colonel Ducros, aids of the Governor of Louisiana; Mr. Caire, Secretary of Governor of Louisiana; Mr. Prieur, Recorder of New Orleans; Colonel Scott, aid to Governor of Mississippi; General Gibbs, General Stewart, Colonel Rutledge, Colonel Balch, Tennessee Committee; Judge Peck, General Dodge, Colonel Wash, Colonel O'Fallon, St. Louis Committee; Citizens of Kaskaskia and vicinity; Committee of arrangements—General Edgar, Governor Bond, William Morrison, Sr. Capt. Stacy McDonald, Judge Pope, Hon. E. K. Kane, Col. Menard, Col. Greenup, Col. Mather, Major Maxwell, Major Humphreys, Doctor Betz, Pierre Menard, Jr.

⁴ We joined the procession and took our place at the table, where the General was seated under a canopy of flowers prepared by the ladies of Kaskaskia with much skill and taste; and which produced by the blending of the richest and most lively colors the effect of a rainbow.

LEVASSEUR.

BY GOVERNOR COLES — The inmates of La Grange—let them not be uneasy; for though their father is 1000 miles in the interior of America, he is yet in the midst of his affectionate children.

BY G. W. LAFAYETTE—The grateful and respectful confidence of my father's children and grandchildren, in the kindness of his American family towards him.

BY GOVERNOR BOND — General Lafayette—may he live to see that liberty established in his native country which he helped to establish in his adopted country.

BY GENERAL EDGAR—John Quincy Adams.

BY COL. SCOTT, of Mississippi—The memory of General Washington.

BY COL. MORSE—Gratitude to an old soldier, which equally blesses the giver and receiver.

BY GEN. DODGE—General Lafayette, the champion of the rights of man in the old world—the hero who nobly shed his blood in defense of American liberty.

BY S. BREESE, ESQ. — Our illustrious Guest—in the many and trying situations in which he has been placed, we see in him the same consistent friend of liberty and of man.

BY COL. STEWART—Bolivar, the South American liberator.

BY S. SMITH—General Lafayette, the protector of American liberties.

BY COL. O'FALLON — The states of Illinois and Missouri—united by the same interests, their citizens should regard each other as members of the same family.

BY WM. MORRISON, ESQ.—The land we live in.

BY COL. BALCH—Governor Coles—sound in his principles, amiable in his manners; his efforts to promote the interests of his state will be received with gratitude by the freemen of Illinois.

BY WILLIAM ORR — The American revolution—May the patriotic feeling which distinguished that period never cease to exist in this Union.

THE GRAND BALL

The General and other guests now proceeded to the house of William Morrison, Sr., by whom a ball was given on this occasion. Here the ladies of the town and vicinity were presented to the General; and far into the night, in honor of the illustrious guest "youth and pleasure chased the glowing hours" that vanished all too soon.⁵

⁵ The following account of the reception is given by Levasseur, the private secretary of Lafayette:

"In the escort which formed to accompany him, we saw neither military apparel nor the splendid triumphs we had perceived in the rich cities; but the accents of joy and republican gratitude which broke upon his ear was grateful to his heart, since it proved to him that wherever American liberty had penetrated there also the love and veneration of its people for its founders were perpetuated.

"We followed the General on foot and arrived almost at the same time at the house of General Edgar, a venerable soldier of the revolution, who received

While General Lafayette was taking a short rest at General Edgar's before the banquet, Mr. George Washington Lafayette and Mr. Levasseur walked through the streets of the town with some of the citizens and viewed with much interest the life of the frontier capital.

him with affectionate warmth and ordered all the doors to be kept open that his fellow citizens might enjoy, as well as himself, the pleasure of shaking hands with the adopted son of America. After a few minutes had been accorded to the rather tumultuous expression of the sentiments which the presence of the General inspired, Governor Coles requested silence, which was accorded with a readiness and deference which proved to me that his authority rested not only on the law but still more on popular affection. He advanced towards Lafayette, about whom the crowd had increased, and addressed him with emotion in a discourse in which he depicted the transports his presence excited in the population of the state of Illinois, and the happy influence which the remembrance of his visit would produce hereafter on the youthful witnesses of the enthusiasm of their fathers for one of the most valiant founders of their liberty.

"During an instant of profound silence, I cast a glance at the assembly in the midst of which I found myself, and was struck with astonishment in remarking their variety and fantastic appearance. Besides men whose dignity of countenance and patriotic exaltation of expression readily indicated them to be Americans, were others whose coarse dresses, vivacity, petulance of movement, and the expansive joy of their visages strongly recalled to me the peasantry of my own country; behind these, near to the door, and on the piazza which surrounds the house, stood some immovable, impassive, large, red, half-naked figures, leaning on a bow or a long rifle: these were the Indians of the neighborhood.

"After a pause of some seconds, the Governor resumed his address, which he concluded by presenting with great eloquence, a faithful picture of the benefits which America had derived from its liberty and the happy influence which republican institutions would one day exercise on the rest of the world. When the orator had finished, a slight murmur of approbation passed through the assembly, and was prolonged until it was perceived that General Lafayette was to reply, when an attentive silence was restored.

"After these reciprocal felicitations, another scene not less interesting commenced. Some old revolutionary soldiers advanced from the crowd and came to shake hands with their old general, while he conversed with them, and heard them, with thought and feeling, cite the names of their ancient companions in arms who also fought at Brandywine and Yorktown, but for whom it was not ordained to enjoy the fruits of their toils nor to unite their voices with that of their grateful country. The persons whom I have remarked as having some likeness in dress and manners to our French peasants, went and came with vivacity in all parts of the hall, or sometimes formed little groups, from the midst of which could be heard, in the French language, the most open and animated expressions of joy. Having been introduced to one of these groups by a member of the committee of Kaskaskia I was received at first with great kindness and was quickly overwhelmed with a volley of questions, as soon as they found I was a Frenchman, and accompanied General Lafayette." These were French Canadians who had emigrated to Illinois.

The attention of Levasseur was attracted to the Indians who were present in great number, several tribes being represented. It was the season of the year when they came to sell the furs that they had accumulated as the result of their winter's trapping and hunting. He soon engaged in conversation with these sons of the forest, many of whom could speak French. At the suggestion of Mr. Caire, private secretary of the Governor of Louisiana, the two visited an Indian camp about half an hour's walk distant. With the exception of an old woman cooking at a fire in the open air there was no one in the camp. She did not answer questions, and maintained a stolid indifference while they examined the huts and surroundings. When they were about to leave, Levasseur, on crossing a stream that ran through the camp, saw a small water wheel which appeared to have been thrown on the bank by the rapidity of the current. "I took it up," said he, "and placed it where I thought it had originally been put by the children, on two stones elevated a little above the water, and the current striking the wings made it turn rapidly. This puerility, which probably would have passed from my memory, if, on the same evening, it had not placed me before the Indians in a situation sufficiently extraordinary, excited the attention of the old woman, who by her gestures, expressed to us a lively satisfaction."

On returning to Kaskaskia, Levasseur met Mr. De Syon, a young Frenchman who at the request of Lafayette had accompanied the party from Washington. He also had made an excursion into the adjacent country and had met among the Indians a handsome young woman who spoke good French and asked if Lafayette was at Kaskaskia. When told that he was, she manifested a strong desire to see him. "I always carry with me," she said, "a relic that is very dear to me; I wish to show it to him; it will prove to him that his name is not less venerated in the midst of our tribes than among the white Americans for whom he fought." Thereupon she drew from her bosom a pouch, which contained a letter carefully wrapped in paper. "It is from Lafayette," she said. "He wrote it to my father a long time since and my father, when he died, left it to me as the most precious thing he possessed." This interested Mr. De Syon and he asked her to accompany him to the city. She declined the invitation but requested him to come to her camp that evening if he wished to speak further. "I am well known in Kaskaskia," she said. "Myn ame is Mary."

De Syon's story so impressed Levasseur that he determined to see the young Indian princess and bring about a meeting between

her and the General. When he and De Syon reached General Edgar's residence where Lafayette and a number of friends had been entertained, they joined the procession as it crossed to Col. Sweet's where they were to dine.

We can not do better than relate the story of the daughter of Panisciowa in the words of Levasseur, of which the following is a translation:

MARY, THE DAUGHTER OF CHIEF PANISCIOWA⁶

I spoke to General Lafayette of the meeting with the young girl; and from the desire he manifested to see her, I left the table with Mr. De Syon, at the moment when the company began to exchange patriotic toasts, and we sought a guide to Mary's camp. Chance assisted us wonderfully in directing us to an Indian of the same tribe that we wished to visit. Conducted by him we crossed the bridge at Kaskaskia, and notwithstanding the darkness, soon recognized the path and rivulet I had seen in the morning with Mr. Caire. When we were about to enter the enclosure, we were arrested by the fierce barking of two stout dogs which sprang at, and would probably have bitten us, but for the timely interference of our guide.

We arrived at the middle of the camp, which was lighted by a large fire, around which a dozen Indians were squatted, preparing their supper; they received us with cordiality, and, as soon as they were informed of the object of our visit, one of them conducted us to the hut of Mary, whom we found sleeping on a bison skin. At the voice of Mr. De Syon, which she recognized, she arose, and listened attentively to the invitation from General Lafayette to come to Kaskaskia; she seemed quite flattered by it, but said before deciding to accompany us that she wished to mention it to her husband.

While she was consulting with him, I heard a piercing cry; and turning round I saw near me the old woman I had found alone in the camp in the morning; she had just recognized me by the light of the fire and designated me to her companions, who, quitting immediately their occupations, rushed round me in a circle, and began to dance with demonstrations of great joy and gratitude. Their tawny and nearly naked bodies, their faces fantastically painted, their expressive gesticulations, the reflection of the fire, which gave a red tinge to all the surrounding objects, everything gave to the scene something of an infernal aspect, and I fancied myself for an instant in the midst of demons. Mary, witnessing my embarrassment, put an end to it, by ordering the dance to cease, and then explained to me the honors which they had just rendered me.

"When we wish to know if an enterprise which we meditate will be happy, we place in a rivulet a small wheel slightly supported on two stones; if the wheel turns during three suns without being thrown, the augury is favorable; but if the current carry it away, and throw it upon the bank, it is certain proof that our project is not approved by the Great Spirit, unless, however, a stranger comes to replace our little wheel before the end of the third day. You are

⁶ Known to Americans by the name "Chief Jean Baptiste Du Coigne," or "Du Quoin."

this stranger who have restored our *manitou* and our hopes, and this is your title to be thus celebrated among us." In pronouncing these last words, an ironical smile played on her lips, which caused me to doubt her faith in the *manitou*.

She silently shook her head, then raising her eyes, "I have been taught," she said, "to place my confidence higher;—all my hopes are in the God I have been taught to believe in; the God of the Christians."

I had at first been much astonished to hear an Indian woman speak French so well, and I was not less so in learning that she was a Christian. Mary perceived it, and to put an end to my surprise, she related to me her history, while her husband and those who were to accompany her to Kaskaskia, hastily took their supper of maize cooked in milk. She informed me that her father, who was a great chief of one of the nations that inhabited the shores of the great lakes of the north, had formerly fought with a hundred of his followers under the orders of Lafayette when the latter commanded an army on the frontiers; that he had acquired much glory, and gained the friendship of the Americans. A long time after, that is, about twenty years ago, he left the shores of the great lakes with some of his warriors, his wife and daughter; and after having marched a long time he established himself on the shores of the river Illinois.

"I was very young then," she said, "but have not forgotten the horrible sufferings we endured during this long journey, made in a rigorous winter, across a country peopled by nations with whom we were unacquainted; they were such that my poor mother, who nearly always carried me on her shoulders, already well loaded with baggage, died under them some days after our arrival; my father placed me under the care of another woman, who also emigrated with us, and occupied himself with securing tranquil possession of the lands on which we had come to establish ourselves, by forming alliances with our new neighbors. The Kickapoos were those who received us best, and we soon considered ourselves as forming a part of their nation. The year following my father was chosen by them with some from among themselves, to go and regulate some affairs of the nation with the agent of the United States, residing here at Kaskaskia; he wished that I should be of the company; for, although the Kickapoos had shown themselves very generous and hospitable towards him, he feared that some war might break out in his absence as he well knew the intrigues of the English to excite the Indians against the Americans. The same apprehension induced him to accede to the request made by the American agent, to leave me in his family, to be educated with his infant daughter. My father had much esteem for the whites of the great nation for which he had formerly fought; he never had cause to complain of them, and he who offered to take charge of me inspired him with great confidence by the frankness of his manners, and above all, by the fidelity with which he treated the affairs of the Indians; he, therefore, left me, promising to return to see me every year after the great winter's hunt; he came, in fact, several times afterwards; and I, notwithstanding the disagreeableness of sedentary life, grew up, answering the expectations of my careful benefactor and his wife. I became attached to their daughter who grew up with me, and the truths of the Christian religion easily supplanted in my mind the superstitions of my father, whom I had scarcely known; yet, I confess to you, notwithstanding the influence of religion and

civilization on my youthful heart, the impressions of infancy were not entirely effaced.

"If the pleasure of wandering conducted me into the shady forest, I breathed more freely, and it was with reluctance that I returned home; when, in the cool of the evening, seated in the door of my adopted father's habitation, I heard in the distance, through the silence of the night, the piercing voice of the Indians, rallying to return to camp, I started with a thrill of joy, and my feeble voice imitated the voice of the savage with a facility that affrighted my young companion; and when occasionally some warriors came to consult my benefactor in regard to their treaties, or hunters to offer him a part of the produce of the chase, I was always the first to run to meet and welcome them. I testified my joy to them by every imaginable means, and I could not help admiring and wishing for their simple ornaments, which appeared to me far preferable to the brilliant decorations of the whites.

"In the meantime my father had not appeared at the time for the return from the winter's hunting; but a warrior, whom I had often seen with him, came and found me one evening at the entrance of the forest, and said to me: 'Mary thy father is old and feeble, he has been unable to follow us here; but he wishes to see thee once more before he dies, and he has charged me to conduct thee to him.' In saying these words he forcibly took my hand and dragged me with him. I had not even time to reply to him, nor even to take any resolution, before we were at a great distance, and I saw well that there was no part left for me but to follow him. We marched nearly all night, and at the dawn of day we arrived at a bark hut, built in the middle of a little valley. Here I saw my father, his eyes turned towards the just rising sun. His face was painted as for battle. His tomahawk, ornamented with many scalps, was beside him. He was calm and silent as an Indian who awaited death. As soon as he saw me he drew out of a pouch a paper wrapped with care in a very dry skin, and gave it to me, requesting that I should preserve it as a most precious thing.

" 'I wished to see thee once more before dying,' he said, 'and to give this paper, which is the most powerful charm (*manitou*) which thou canst employ with the whites to interest them in thy favor; for all those to whom I have shown it have manifested towards me a particular attachment. I received it from a great French warrior, whom the English dreaded as much as the Americans loved, and with whom I fought in my youth.' After these words my father was silent. Next morning he expired. Sciakape, the name of the warrior who came for me, covered the body of my father with the branches of trees, and took me back to my guardian."

Here Mary suspended her narrative and presented to me a letter a little darkened by time, but in good preservation. "Stay," said she to me, smiling, "you see that I have faithfully complied with the charge of my father; I have taken great care of his *manitou*." I opened the letter and recognized the signature and handwriting of General Lafayette. It was dated at headquarters, Albany, June, 1778, after the northern campaign, and addressed to Panisciowa, an Indian chief of one of the Six Nations, to thank him for the courageous manner in which he had served the American cause.

"Well," said Mary, "now that you know me well enough to introduce me to General Lafayette, shall we go to him that I may also greet him who my father revered as the courageous warrior and the friend of our nations?"

Willingly, I replied, but it seems to me that you have promised to inform us in what manner, after having tasted for some time the sweets of civilization, you came to return to the rude and savage life of the Indians?

At this question, Mary looked downwards and seemed troubled. However, after a slight hesitation, she resumed in a lower tone: "After the death of my father, Sciakape often returned to see me. We soon became attached to each other; he did not find it difficult to determine me to follow him to the forest, where I became his wife. This resolution at first very much afflicted my benefactors; but when they saw that I found myself happy, they pardoned me; and each year, during all the time that our encampment is established near Kaskaskia, I rarely pass a day without going to see them; if you wish, we can visit them, for their house is close by our way, and you will see, by the reception they will give me, that they retain their esteem and friendship." Mary pronounced these last words with a degree of pride, which proved to us that she feared that we might have formed a bad opinion of her, on account of her flight from the home of her benefactors with Sciakape.

We accepted her suggestion and she gave the signal for departure. At her call, her husband and eight warriors presented themselves to escort us. Mr. De Syon offered her his arm, and we began our march. We were all very well reived by the family of Mr. Menard; but Mary above all received the most tender marks of affection from the persons of the household. Mr. Menard, Mary's adopted father, was at Kaskaskia as one of the committee charged with the reception of Lafayette, and Mrs. Menard asked us if we would undertake to conduct her daughter to the ball which she herself was prevented from attending by indisposition. We assented with pleasure; and, while Mary assisted Miss Menard to complete her toilet, we seated ourselves round a great fire in the kitchen. After we had spent some time talking to a colored servant who claimed to be more than one hundred years old and who grew remarkably reminiscent as we listened,⁷ Mary and Miss Menard came to inform us that they were ready, and asked if we would be on our way as it began to grow late.

We took leave of Mrs. Menard and found our Indian escort, who had waited patiently for us at the door and who resumed their position near us at some distance in front, to guide and protect our march, as if we had been crossing an enemy's country. The night was quite dark, but the temperature was mild, and the fireflies illuminated the atmosphere around us. M. De Syon conducted Miss Menard, and I gave my arm to Mary, who, notwithstanding the darkness, walked with a confidence and lightness which only a forest life could produce. The fireflies attracted and interested me much; for, although this was not the first time I had observed them, I had never before seen them in such numbers. I asked Mary if these insects, which from their appearance seem so likely to astonish the imagination, had never given place among the Indians to popular beliefs or tales. "Not among the nations of these countries, where every year we are familiarized with their great numbers," said she to me, "but I have heard that, among the tribes of the north, they commonly believe that they are the souls of departed friends who return to console them or demand the performance of some promise. I even know several ballads on this

⁷ Adapted by omitting the "reminiscences."

subject. One of them appears to have been made a long time since, in a nation which lived farther north and no longer exists. It is by songs that great events and popular traditions are ordinarily preserved among us, and this ballad, which I have often heard sung by the young girls of our tribe, leaves no doubt as to the belief of some Indians concerning the firefly." I asked her to sing me this song, which she did with much grace. Although I did not comprehend the words, which were Indian, I observed a great harmony in their arrangement, and, in the very simple music in which they were sung, an expression of deep melancholy.

When she had finished the ballad, I asked her if she could not translate it for me into French, so that I might comprehend the sense. "With difficulty," she said, "for I have always found great obstacles to translating exactly the expressions of our Indians into French, when I have served them as interpreter with the whites; but I will try." And she translated nearly as follows:

LEGEND OF THE FIREFLY

"The rude season of the chase was over. Antakaya, the handsomest, the most skilful, and bravest of the Cherokee warriors, came to the banks of the Avolachy, where he was expected by Manahella, the young virgin promised to his love and bravery.

"The first day of the moon of flowers was to witness their union. Already had the two families, assembled round the same fire, given their assent: already had the young men and women prepared and ornamented the new cabin, which was to receive the happy couple, when, at the rising of the sun, a terrible cry, the cry of war, sent forth by the scout who always watches at the summit of the hill, called the old men to the council, and the warriors to arms.

"The whites appeared on the frontier. Murder and robbery accompanied them. The star of fertility had not reached its noontide height, and already Antakaya had departed at the head of his warriors to repel robbery, murder and the whites.

"Go, said Manahella to him, endeavoring to stifle her grief, go fight the cruel whites, and I will pray to the Great Spirit to wrap thee with a cloud, proof against their blows. I will pray him to bring thee back to the banks of the Avolachy, there to be loved by Manahella.

"I will return to thee, replied Antakaya, I will return to thee. My arrows have never disappointed my aim, my tomahawk shall be bathed in the blood of the whites; I will bring back their scalps to ornament the door of thy cabin; then I shall be worthy of Manahella; then shall we love in peace, then shall we be happy.

"The first day of the moon of flowers had brightly dawned, and many more had passed away, and none had heard from Antakaya and his warriors. Stooping on the shores of the Avolachy, the mournful Manahella every evening raised to the evil spirits little pyramids of polished pebbles, to appease their anger and avert their resistance to her well beloved; but the evil spirits were inflexible, and their violent blasts overthrew the little pyramids.

"On evening of the last moon of flowers, Manahella met on the banks of the river a pale and bloody warrior. 'Die, poor ivy,' said he to Manahella; 'die! the noblest oak of the forest, that proud oak under whose shade thou hopest to enjoy repose and happiness, is fallen! It has fallen under the redoubled strokes of the whites. In its fall it has crushed those who felled it,

but it is fallen! Die, poor ivy, die! for the oak which was to give thee support is fallen!—Two days after, Manahella was no more.

“Antakaya, whose courage had been deceived by fate, had fallen covered with wounds into the hands of the whites, who carried him far away. But he escaped; and after wandering long through the forest, he returned to mourn his defeat and meditate vengeance with Manahella. When he arrived, she was no more. Agitated by the most violent despair, he ran in the evening to the banks of Avolachy, calling Manahella, but echo alone replied to the accents of his grief.

“O Manahella! he exclaimed, if my arrows have disappointed my skill, if my tomahawk has not spilt the blood of the whites, if I have not brought thee their scalps to ornament the door of thy cabin, forgive me! It is not the fault of my courage, the evil spirits have fought against me. And yet I have suffered no complaint to escape me, not a sigh, when the iron of my enemies tore my breast: I have not abased myself by asking my life! They preserved it against my will, and I am only consoled by the hope of one day avenging myself, and offering thee many of their scalps. O Manahella! come, if but to tell me that thou pardonest me, and that thou permittest me to follow thee into the world of the Great Spirit.

“At the same instant a vivid light, pure and lambent, appeared to the eyes of the unfortunate Antakaya. He saw in it the soul of his beloved, and followed it through the valley during the night, supplicating it to stay and to pardon him. At the dawn of the day he found himself on the border of a great lake; the light had disappeared, and he believed that it had passed over the water. Immediately, although feeble and fatigued, he made a canoe of the trunk of a tree which he hollowed, and with a branch he made a paddle. At the end of the day his work was achieved. With the darkness the deceptive light returned; and during all the night Antakaya pursued the delusion on the face of the unsteady waters. But it again disappeared before the light of the sun, and with it vanished the slight breath of hope and the life of Antakaya.”

Mary ended her ballad, and I expressed to her my thanks as we arrived at the bridge of Kaskaskia. There, Sciakape collected his escort, said a few words to his wife, and left us to enter the village alone. We approached the house of Mr. Morrison, at which the ball was given to General Lafayette. I then felt that Mary trembled; her agitation was so great that she could not conceal it from me. I asked her the cause. “If you would spare me a great mortification,” she said, “you will not conduct me among the ladies of Kaskaskia. They are now without doubt in their most brilliant dresses, and the coarseness of my clothes will inspire them with contempt and pity, two sentiments which will equally affect me. Besides I know that they blame me for having renounced the life of the whites, and I feel little at ease in their presence.” I promised what she desired, and she became reassured. Arrived at Mr. Morrison’s, I conducted her into a lower chamber and went to the hall to inform General Lafayette that the young Indian girl awaited him below. He hastened down and several of the committee with him. He saw and heard Mary with pleasure and could not conceal his emotion on recognizing his letter and observing with what holy veneration it had been preserved during nearly half a century in a savage nation, among whom he had not even supposed his name had ever penetrated. On her part, the daughter of Panisciowa expressed

with vivacity the happiness she enjoyed in seeing him, along with whom her father had the honour to fight for the *good American cause*.

After a half hour's conversation, in which General Lafayette was pleased to relate the evidences of the fidelity and courageous conduct of some Indian nations towards the Americans, during the Revolutionary War, Mary manifested a wish to retire, and I accompanied her to the bridge, where I replaced her under the care of Sciakape and his escort and bade them farewell.

BIDS FAREWELL TO KASKASKIA

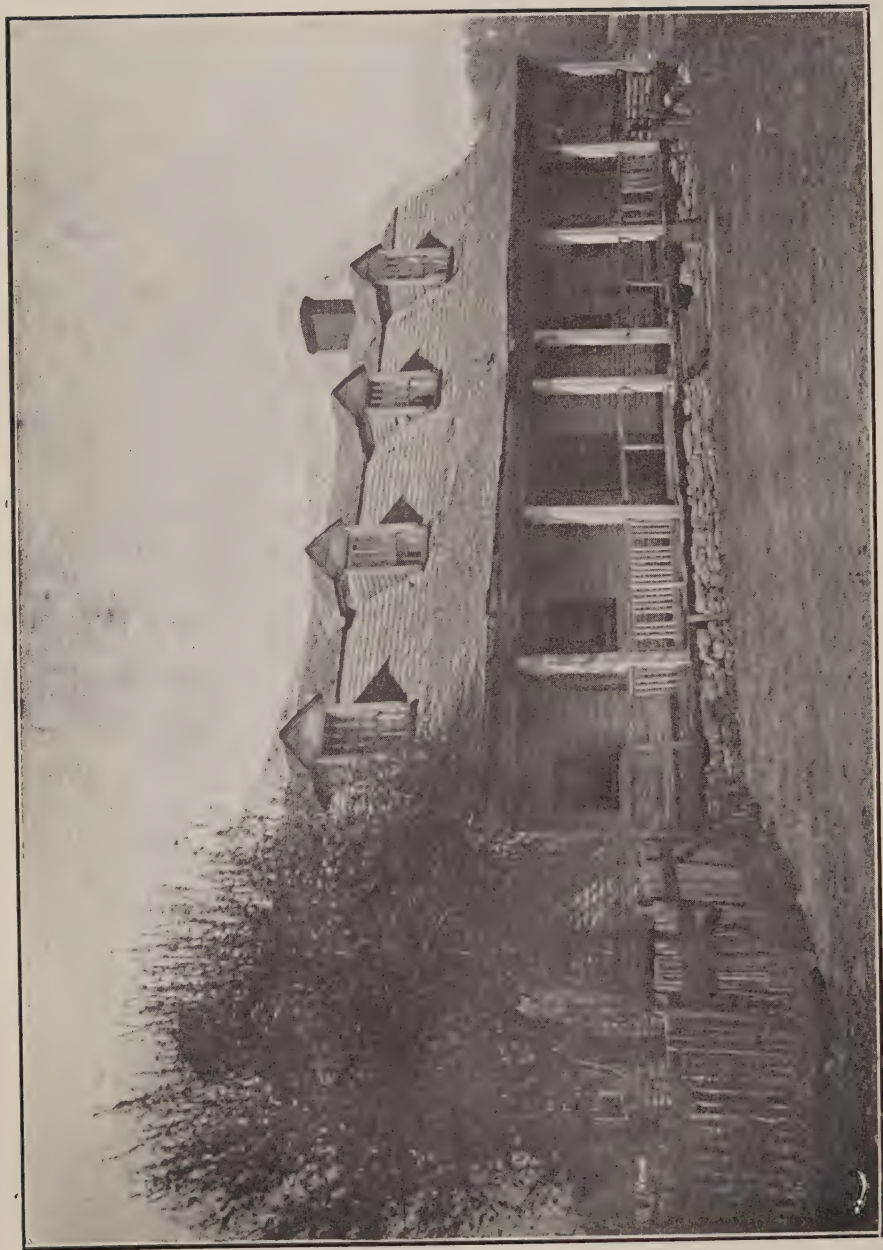
Shortly before midnight Lafayette bade farewell to the citizens of Kaskaskia and accompanied by his party and Governor Coles embarked for Nashville, Tennessee. Levasseur was very favorably impressed with the Governor as may be gathered from his journal where he recorded the following tribute:

All persons agree in saying that he fulfills his duties as Governor with as much philanthropy as justice. He owes his elevation to the office of governor to his opinions on the abolition of the slavery of the blacks. He was originally a proprietor in Virginia, where, according to the custom of the country, he cultivated his lands by negro slaves. After having for a long time strongly expressed his aversion for this kind of culture, he thought it his duty to put into practice the principles he had professed, and he decided to give liberty to all his slaves; but knowing that their emancipation in Virginia would be more injurious than useful to them he took them all with him into the state of Illinois, where he not only gave them their liberty, but also established them at his own expense, in such a manner that they should be able to procure for themselves a happy existence by their labor. This act of justice and humanity considerably diminished his fortune, but occasioned him no regret. At this period, some men, led astray by ancient prejudices, endeavored to amend that article of the constitution of the state of Illinois, which prohibits slavery. Mr. Coles opposed these men with all the ardor of his philanthropic soul, and with all the superiority of his enlightened mind. In this honorable struggle he was sustained by the people of Illinois. Justice and humanity triumphed, and soon after Mr. Coles was elected Governor, by an immense majority.* This was an honorable recompense, and to this there is now joined another which must be very grateful to him; his liberated negroes are perfectly successful, and afford a conclusive argument against the adversaries of emancipation.

VISITS TENNESSEE

The boat steamed down the Mississippi to the Ohio, and ascending this, reached the mouth of the Cumberland the following evening.

* While the above statements in regard to Governor Coles and his attitude toward slavery are correct, he was not elected by an "immense majority," but by a very small plurality. The vote was as follows: Coles, 2,810; Phillips, 2,760; Brown, 2,543; Moore 522. Coles was therefore elected by a plurality of only fifty votes. By these votes Illinois was saved to freedom.



SWEET'S TAVERN AT KASKASKIA WHERE LAFAYETTE WAS ENTERTAINED
Cut by courtesy *Illinois State Historical Library, Jessie Palmer Weber, Secretary.*

Soon after the arrival, the steamboat *Artisan* came down the river. To this Lafayette and his companions, after bidding an affectionate farewell to their friends from Louisiana and Mississippi, were transferred, and the journey was continued up the river to the capital of Tennessee. On the 4th of May they reached Nashville where a great ovation was tendered the illustrious guest. At the landing he was met by General Andrew Jackson with whom he rode in a carriage at the head of a long procession under a triumphal arch and through streets strewn with flowers. Here forty officers and soldiers of the Revolution greeted Lafayette, among them a German veteran by the name of Hagy who had come with the General on his first voyage to America and had served under him through the Revolution. The white haired old soldier who had walked many miles to see his General, threw himself into Lafayette's arms exclaiming: "I have enjoyed two happy days in my life; one when I landed with you at Charleston, and the present. Now that I have seen you once again, I have nothing more to wish for; I have lived long enough."

Lafayette was welcomed by the Governor of Tennessee and the mayor of the city. He visited the camp of the militia, Cumberland College, and the home of General Jackson. The ceremonies in his honor closed with a ball, after which he started down the river to resume his journey toward the east.

ILLINOIS — SHAWNEETOWN

On the 7th of May the boat again entered the Ohio, and on the day following the party with Governor Coles and other members of the committee from the state of Illinois, landed at Shawneetown. Here the greeting of the people was most cordial. As the boat approached the landing, a salute of twenty-four rounds was fired. The people were out in great numbers to welcome the hero. Two lines were formed extending from Rawling's Hotel to the river. Down this passed the committee of reception, town officials and other dignitaries, and received the nation's guest, who with the distinguished party accompanying him passed up the line, the citizens standing uncovered in perfect silence, until he arrived at the hotel where many ladies were assembled. Here James Hall, one of the judges of the state and a literary man of note in his day, delivered the following address of welcome:

JUDGE HALL'S ADDRESS

Sir:—The citizens of Shawneetown, and its vicinity, avail themselves with infinite pleasure of the opportunity which is this day presented to them, to

discharge a small portion of the national debt of gratitude. The American people are under peculiar obligations to their early benefactors. In the history of governments, revolutions have not been unfrequent, nor have the struggles for liberty been few; but they have too often been incited by ambition, conducted with violence, and consummated by the sacrifice of the noblest feelings and the dearest rights. The separation of the American colonies from the mother country was impelled by the purest motives, it was effected by the most virtuous means, and its results have been enjoyed with wisdom and moderation. A noble magnanimity of purpose and of action adorned our conflict for independence;—no heartless cruelty marked the footsteps of our patriot warriors, no selfish ambition mingles in the councils of our patriot sages. To those great and good men we owe, as citizens, all that we are, and all that we possess; to them we are indebted for our liberty—for the unsullied honor of our country—for the bright example which they have given to an admiring world!

Years have rolled away since the accomplishment of those glorious events, and few of the illustrious actors remain to partake of our affection. We mourn our Hamilton—we have wept at the grave of our Washington—but Heaven has spared us LAFAYETTE, to the prayers of a grateful people.

In you, sir, we have the happiness of recognizing one of those whom we venerate—the companion of those whom we deplore. We greet you as the benefactor of the living, we greet you as the compatriot of the dead. We receive you with filial affection as one of the fathers of the Republic. We embrace with eager delight an opportunity of speaking our sentiments to the early champion of our rights—but we want language to express all we feel. How shall we thank you, who have so many claims upon our gratitude? What shall we call you, who have so many titles to our affection? Bound to us by a thousand fond recollections—connected with us by many endearing ties—we hail you by every name which is dear to freemen. Lafayette—friend—father—fellow citizen—patriot—soldier—philanthropist! We bid you welcome! You were welcome, illustrious sir, when you came as our champion; you are thrice welcome as our honored guest. Welcome to our country and to our hearts—to our firesides and altars.

In your extensive tour through our territories, you have doubtless beheld many proofs that he who shared the storms of our infancy has not been forgotten amid the genial beams of a more prosperous fortune. In every section of the Union, our people have been proud to affix the name of Lafayette to the soil, in fighting for which that name was rendered illustrious. This fact, we hope, affords some testimony that although the philosophic retirement in which you were secluded might shelter you from the political storms which assailed your natal soil, it could not conceal you from the affectionate solicitude of your adopted countrymen. Your visit to America has disseminated gladness throughout the continent, but it has not increased our veneration for your character, nor brightened the remembrance of those services, which were already deeply engraven in our memories.

The little community which has the honor, today, of paying a tribute to republican virtue, was not in existence at the period when that virtue was displayed in behalf of our country. You find us dwelling upon a spot which was then untrodden by the foot of civilized man; in the midst of forests whose silent echoes were not awakened by the tumults of that day. Around us are

none of the monuments of departed patriotism, nor any of the trophies of that valor which wrought the deliverance of our country. There is no sensible object here to recall your deeds to memory—but they dwell in our bosoms—they are imprinted upon monuments more durable than brass. We enjoy the fruits of your courage, the lesson of your example. We are the descendants of those who fought by your side—we have imbibed their love of freedom—we inherit their affection for Lafayette.

You find our state in its infancy, our country thinly populated, our people destitute of the luxuries and elegancies of life. In your reception we depart not from the domestic simplicity of a sequestered people. We erect no triumphal arches, we offer no exotic delicacies. We receive you to our humble dwelling and our homely fare—we take you to our arms and our hearts.

The affections of the American people have followed you for a long series of years—they were with you at Brandywine, at York, at Olmutz, and at La Grange—they have adhered to you through every vicissitude of fortune which has marked your virtuous career. Be assured, sir, that you still carry with you our best wishes—we firmly desire you all the happiness which the recollection of a well spent life and the enjoyment of venerable age, full of honor, can bestow—we pray that health and prosperity may be your companions, when you shall be again separated from our embraces, to exchange the endearments of a people's love for the softer joys of domestic affection, and that it may please heaven to preserve you many years to us, to your family, and to the world.

The reply of Lafayette was short and extempore. His voice was tremulous with emotion. He said, in substance: :

I thank the citizens of Shawneetown for their kind attention. I am under many obligations to the people of the United States for their manifestations of affectionate regard since I landed on their shore. I long wished to visit America, but was prevented by circumstances over which I had no control. This visit has afforded me unspeakable gratification. I trust that every blessing may attend the people of this town and the state of Illinois.

A collation prepared by the citizens was then served, at which General Joseph M. Street presided, assisted by Judge Hall. A number of toasts followed, appropriate to the occasion. After spending a few hours in pleasant converse and greeting many citizens, the General was conducted back to the steamer. Here Governor Coles bade him adieu and proceeded by land to Vandalia. A salute was fired as the vessel bearing the guest ascended the river and vanished from the sight of loving eyes.

C. B. GALBREATH.

Columbus, Ohio.

CATHOLIC STATESMEN OF ILLINOIS¹

This subject invites some discussion as to the meaning of the word statesman and as to just what qualities must be possessed by a man to be classed as a statesman. Some affect to draw a distinction between politicians and statesmen, but there is a tendency to call the public man you do not like a politician and the one you do like a statesman.

MARQUETTE AND JOLLIET

Our history begins in Illinois in 1673 when Marquette and Jolliet discovered and to some extent explored the State. Each of them had the qualities of statesmen and exercised some acts of statecraft, but their stay was so brief, and they have been so well otherwise classified that we do not need here to dwell upon their records in the light of statesmen.

CLAUDE JEAN ALLOUEZ, S. J.

No one can read what is known of the life of Father Claude Jean Allouez, S. J., without judging him to be a statesman. Allouez was not only a great divine but an able civilian. It was he that pronounced the great oration at the pageant of the Sault when St. Lusson with a commission from Louis XIV of France took possession of:

St. Marie of the Falls as well as of Lakes Huron and Superior, the Island of Manitoulin and all other countries, rivers, lakes and tributaries contingent and adjacent thereunto as well discovered as to be discovered, which are bounded on the one side by the northern and western seas and the other side by the South sea including all its length and breadth.

In the course of the eloquent oration which followed, pronounced for the benefit of the Indian Tribes assembled from all the surrounding country, Father Allouez raising his eyes to the Cross which had been erected and the Standard of France by its side, said:

Cast your eyes upon the Cross raised so high above your heads. There it was that Jesus Christ the son of God making Himself man for the love of men was pleased to be fastened and to die in atonement to His Eternal Father for our sins. He is the master of our lives, of heaven, of earth and of hell. Of Him I have always spoken to you, and His name and word I have borne into all these countries; but look likewise at that other post to which are affixed

¹ An address before the Sacred Heart Alumni, Chicago.

the armorial bearing of the great Captain of France whom we call King. He lives beyond the sea; He is the captain of the greatest captains and has not His equal in the world. All the captains you have ever seen or whom you have ever heard are mere children compared with him. He is like a great tree and they only like little plants that we tread under foot in walking.

He then exhorted the Indian tribes to friendship and fealty to the King, and urged upon them the treaty they then and there entered into with the representative of the Canadian Government.²

This was by no means his last act of statesmanship. It was he that civilized the Indian tribes around Peoria Lake, the Great Rock now known as Starved Rock and the Miami country in the neighborhood of the St. Joseph and Notre Dame.

He was in the Illinois country some fifteen years, and besides the services of a civil nature which he rendered the Indian Tribes and the few Frenchmen of his time, he is credited with having instructed during his apostolic career in Canada and the Illinois country one hundred thousand natives and having baptized ten thousand native converts.³

HENRI DE TONTY

The next commanding figure is that of Henri de Tonty. I at once hear objections and the call for Robert Cavalier Sieur de La Salle, but despite the volumes that have been written about this great explorer and the acclaim which has accompanied his name down through the generations, I am convinced La Salle played a less important part in our immediate affairs than did his unostentatious but most efficient lieutenant, Tonty.

As we read the history of those early days and note the fact that Tonty took, and to all appearances maintained an inferior position in the La Salle regime, we must, unless we discriminate carefully, be convinced that he was but a secondary figure. If, however, we consider that when de La Salle's plans, sometimes very extravagant, went awry, it was always Tonty that bridged over the difficulties, if such a performance were possible. When La Salle with the bitterness of his invective and in the apparent sourness of his spirit, disagreed and quarreled with his confreres, his servants or assistants or with the clergy of any or of no order, it was Tonty that ironed out

² Thwaite, *Jesuit Relations* IV, 105-115. See also Kellogg, *Early Narratives of the Northwest*, p. 213 et seq.

³ Campbell, *Pioneer Priests of North America* III, 164.

the difficulties if it were possible, and that in fact made any progress in the La Salle undertaking possible.

It was Tonty too, and not La Salle that organized and established the great Indian confederacy, the only peaceful, progressive and law abiding combination of Indian tribes that ever existed on the American continent, and for twenty years from his castle-fort on Starved Rock, ruled his Indian nation of from ten to twenty thousand souls, the first and in many respects the greatest of the Governors of Illinois.

Tonty had an iron hand, and in courage, perseverance and endurance was an iron man—the “Man-de-fer” of Indian story and legend. Nobody ever spoke of Henry de Tonty except in praise. He inherited from his Italian father a love of liberty and he exhibited his courage in his relations with the savage Indian tribes as no other man before or since had demonstrated that quality.

Tonty in a large sense was omnipresent. From the snows of Quebec to the tropics was but a usual and customary undertaking for the intrepid explorer and administrator. When war demanded the presence of strong men, he was at the front; when religion required an earnest votary, none was more sincere than Tonty; when the oppressed needed a defender, they could turn to none so confidently as Tonty; when the missionary needed a guide, and guard, a counsellor, a friend, he found all in Henry de Tonty.

Not half has ever been told of the merit of this humble Italian. History has done him slight credit in comparison with the signal commendation he deserves. Simple justice demands that his name be placed amongst the list of the most notable men of our State.⁴

La Salle should not be overlooked as a statesman of the Illinois country, however. His conceptions partially executed by Tonty were most statesmanlike, and he is unquestionably entitled to such a rank—rather however as a world figure.

GABRIEL MAREST, S. J.

The inexorable hand of time has changes wrought. Tonty's government on the rock has fallen. His empire has scattered and the inhabitants of Illinois have migrated to and settled in the lower valleys of the Mississippi along the now romantic region of the Kaskaskia. Men of savage and men of gentle birth gathered from year to year in this new community. A strange transformation is

⁴ For good sketch see the booklet on Tonty by the late Henry Ligher.

taking place. Many who but yesterday were savages little above the brute creation, are developing into men. The homely arts of agriculture are being increasingly practiced from year to year, and behold, ere long the whole country is a scene of peace and prosperity. The wilderness blossoms like a rose under the hand of the erstwhile savage. Ships are laden and sent to the field of commerce with the products of the Illinois soil. Savages become Christians and practice their devotions with an assiduity and earnestness that surprises the most highly cultured.

But who and what has worked this metamorphosis! the one great figure of that generation—the “black-robe”, the quiet, self-effacing Jesuit, Gabriel Marest.

It will be remembered that Very Reverend James Gravier, S. J., in succession to Marquette and Allouez, came to the Illinois country as Vicar-General of the Bishop of Quebec and established himself in the mission founded by Marquette. In the very last days of Tonty's glorious administration, Father Gabriel Marest came, and partly because Tonty had been deposed and was leaving the Fort and partly because the Iroquois Indians were still savage and unmerciful and were wont to attack and destroy the Illinois, Father Marest in the exercise of his best judgment removed the mission and its Indian congregation farther south and nearer to the civilized communities established by his countrymen near the Gulf of Mexico, and though Father Gravier was somewhat disappointed, and in fact remained behind with the Peorias, nevertheless the stalwart men of the Kaskaskia and other tribes closely associated with them around Starved Rock, as well as the French inhabitants accompanied Father Marest and gladly followed his guidance in the succeeding years.

As we consider the relations between Father Marest and of all the inhabitants of the lower Mississippi country in the new habitation, we are reminded of what Southey, in his beautiful Tale of Paraguay, said of the Paraguay Indians:

They on the Jesuit, who nothing loath,
Reposed alike their conscience and their cares;
And he, with equal faith, the trust of both
Accepted and discharged. The bliss is theirs
Of that entire dependence that prepares
Entire submission, let what may befall;
And his whole careful course of life declares
That for their good he holds them thus in thrall,
Their Father and their Friend, Priest, Ruler, all in all.

During all the years that Father Marest was in the Missions of Illinois, he was not only the spiritual but also the temporal leader of all its inhabitants, and therefore eminently entitled to a place on its highest roll of honor, and amongst the greatest statesmen of Illinois. It was he and the worthy Jesuits who were his contemporaries and successors, that Judge Sydney Breese had in mind when he said:

No evidence is to be found among our early records of the exercise of any controlling power save the Jesuits up to the time of the grant to Crozat in 1712, and I have no idea that any such existed in the shape of Government or that there was any other social organization than that effected by them, and of which they were the head.⁵

And the same author further argues that even after Crozat and the succeeding Company of the West came on the scene:

Their sway was more in name than in fact, for aside from their power to grant land, the real control over the minds and will of the people was with the Jesuits.⁶

The law and the government during the early days of the permanent settlement of Illinois is described by Blanchard, who says:

French villages in the Illinois country, as well as at most other places, were each under the government of a priest, who, besides attending to their spiritual wants, dispensed justice to them, and from this decision there was no appeal. Though this authority was absolute, the records of the time disclose no abuse of it, but on the contrary, prove that it was always used with paternal care.⁷

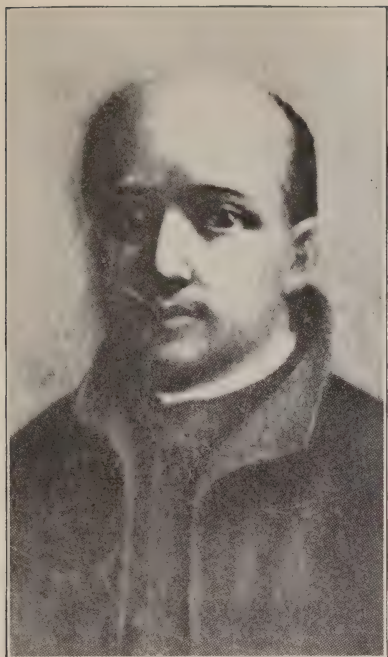
Father Marest and Fathers Mermet and Deville who were associated with him there taught the natives how to plow and cultivate the land, introduced the culture of wheat, taught domestic economy and home habits to such an extent that the Indians ceased to go upon their hunts, but remained in their own dwellings, married and reared up God-fearing families, and as was told in a contemporary letter, out of the more than two thousand two hundred Indians in the immediate vicinity, there were not to exceed forty that did not become christianized and civilized.

Father Marest was succeeded in his great work by Fathers Guy-monneau, Le Boullenger, De Beaubois, Watrin, Guyene and Vivier, all of whom possessed qualities of statesmanship and exercised the control of which Breese, Blanchard and other historians have spoken.

⁵ *Early History of Illinois*, p. 146.

⁶ *Ibid.*, p. 180.

⁷ *Discovery and Conquest of the Northwest*, p. 63.



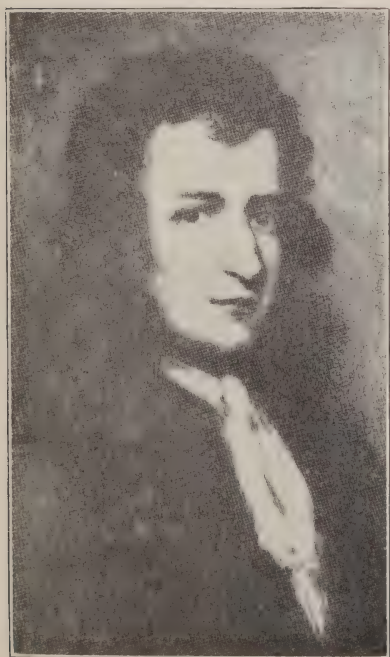
REV. JAMES MARQUETTE, S. J.

First white man to deal with the natives
of Illinois



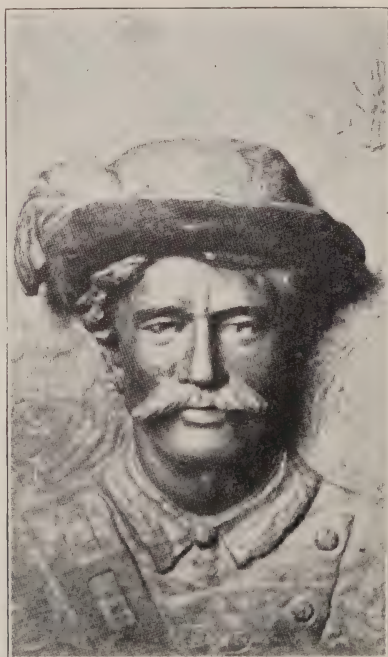
LOUIS JOLLIET

Fellow voyager and discoverer with
Marquette



ROBERT CAVALIER SIEUR DE LASALLE

First Commandant of the Illinois
Country.



HENRI DE TONTI

Twenty years governor of the Illinois.
Headquarters Fort St. Louis

In time, however, laymen of ability and capacity came into or arose in the country, and it is gratifying to know that one of the results of the splendid teaching and statecraft of Father Marest and his immediate successors was the development of Chikagou and Mamantouensa, chiefs respectively of the Metchagami and Kaskaskia, perhaps the ablest men of the American Indian race. It was Chief Chikagou and three of his associates that in 1825 went with Father De Beaubois to France, was received in audience by the King and feted and courted as a man of distinction as he really was. From the transcript of the addresses of these two Indian Chiefs made to the French Governor, Perrier, at New Orleans, we can judge of their civil ability and their sincere Catholicity. They showed that while they cherished their civil rights, they thought then best assured to them by the influence of religion.

‘When I went over to France’, said Chikagou, ‘the King promised me his protection for the prayer and recommended me never to abandon it. I always remember it. Grant then your protection to us and to our Black Robes.’⁸

And Mamantouensa in the course of his address to the Governor, said:

All that I ask of you is your heart and your protection. I am much more desirous of that than of the merchandise of the world, and when I ask this of you, it is solely for the prayer.⁹

These two chiefs who were visiting the Governor to urge his protection against the savage Choctaws and Chickasaws who were making war upon them largely on account of their religion, were accompanied by another old chief who is described as an ancient patriarch but whose name is not preserved. At this meeting he arose last and said:

The last words which our fathers have spoken to us when they were on the point of yielding up their last breath were to be always attached to the prayer and that there is no other way of being happy in this life and much less in the next, which is after death.¹⁰

THE FRENCH GOVERNORS

Though the records are meagre, yet they furnish an indication of the highest civilization attained by the Indians in their free state.

⁸ Thwaite, *Jesuit Relations*, LXVII, p. 341.

⁹ *Ibid.*

¹⁰ *Ibid.*

While the French company that secured proprietary rights in the Illinois country did not attain any very great results, some of the men who came to govern the territory were men of ability. The first Governor, Pierre Dugue de Boisbriant, was undoubtedly a man of capacity, and his administration of the affairs of the country, if not more able than that of the Jesuit Fathers, was at any rate most brilliant and introduced the period of gayety and romance.

Amongst his successors worthy of special mention were D'Arta-St. Clair Makarty and St. Ange.¹¹

The mention of D'Artaguette calls to mind one of the most moving incidents connected with the early history of Illinois. As before noted, the Choctow and Chickasaw Indians in 1735 and 1736 were committing depredations upon civilized Illinois tribes and French settlements to such an extent that it became necessary to organize a campaign against them, and it was arranged that Bienville would march with a force from New Orleans, D'Artaguette with another from Kaskaskia or Fort Cartres and Francis Morgan, known as Vincennes, with another from the post on the Wabash which later became the town and city of Vincennes. But the rest of the story concerning the brilliant young Governor, Pierre D'Artaguette, his charming and romantic friend, Vincennes, who, according to the parish records at Kaskaskia was a frequent visitor at the old Church of the Immaculate Conception as witness in brilliant weddings and other social functions and of the intrepid Jesuit, Father Antoine Senat, is best told in the words of Monette in his History of the Mississippi Valley:

D'Artaguette, the pride and flower of Canada, had convened the tribes of the Illinois at Fort Chartres; he had unfolded to them the plans and designs of the great French captain against the Chickasaws, and invoked their friendly aid. At his summons, the friendly chiefs, the tawny envoys of the North, with "Chicago" at their head, had descended the Mississippi to New Orleans, and there had presented the pipe of peace and friendship to the governor. 'This', said Chicago to M. Perrier, as he concluded an alliance offensive and defensive, 'this is the pipe of peace or war. You have but to speak, and our braves will strike the nations that are your foes'. They had made haste to return, and had punctually convened their braves under D'Artaguette. Chicago was the Illinois chief from the shore of Lake Michigan, whose monument was reared, a century afterwards, upon the site of the village, and whose name is perpetuated in the most flourishing city of Illinois.

In due time, D'Artaguette and his lieutenant, the gallant Vincennes, from the Wabash, with their respective forces and Indian allies, had descended the Mississippi to the last Chickasaw bluff, and, agreeably to his orders, had pene-

¹¹ The most satisfactory connected account of the French governors will be found in Alvord's, *The Illinois Country*, Vol. I, Centennial History of Illinois.

trated the Chickasaw country, and, on the evening before the appointed 10th of May, had encamped among the sources of Yalobusha, probably not six miles east of the present town of Pontotoc, near the appointed place of rendezvous, and not more than thirty miles from the point of Bienville's debarkation. Here, ready for co-operation with the commander-in-chief, D'Artaguette and his brave troops were prepared to maintain the arms and the honor of France.

With his lieutenant Vincennes, the youthful Voison, and his spiritual guide and friend, the Jesuit Senat, D'Artaguette sought in vain for intelligence of his commander. But he maintained his post, and from the 9th until the 20th of May he encamped in sight of the enemy, until his Indian auxiliaries, becoming impatient for war and plunder, refused all further restraint. D'Artaguette then consented to lead then to the attack. His plans were wisely devised and vigorously executed; but, unsupported by the main army, what could he effect against a powerful enemy?

The attack was made with great fury against a fortified village; the Chickasaws were driven from their town and the fort which defended it; at the second town, the intrepid youth was equally successful. A third fort was attacked, and, in the moment of victory, he received a severe wound, and soon after another, by which he fell disabled. He distinguished himself, as he had done before in the Natchez War, by acts of great valor and deeds of noble daring. 'The red men of Illinois, dismayed at the check, fled precipitately. Voisin, a lad but sixteen years old, conducted the retreat, having the enemy at his heels for five-and-twenty leagues, and marching forty-five leagues without food, while his men carried with them such of the wounded as could bear the fatigue.' But the unhappy D'Artaguette was left weltering in his blood, and around him lay others of his bravest troops. The Jesuit Senat might have fled; but he remained to receive the last sigh of the wounded, regardless of danger, and mindful only of duty. 'Vincennes, too, the Canadian, refused to fly, and shared the captivity of his gallant leader'.

D'Artaguette and his valiant companions who fell into the hands of the Chickasaws were treated with great kindness and attention; their wounds dressed by the Indians, who watched over them with fraternal tenderness, and they were received into the cabins of the victors in hopes of a great ransom from Bienville, who was known to be advancing by way of the Tombigby with a powerful army. But the same day brought the intelligence of the advance and the discomfiture of the commander-in-chief. His retreat and final departure soon followed, and the Chickasaws, elated with the success, and despairing of the expected ransom, resolved to sacrifice the victims to savage triumph and revenge. The prisoners were taken to a neighboring field, and while one was left to relate their fate to their countrymen, the young and intrepid D'Artaguette, and the heroic Vincennes, whose name is borne by the oldest town in Indiana, and will be perpetuated as long as the Wabash shall flow by the dwellings of civilized men, and the faithful Senat, true to his mission, were, with their companions, each tied to a stake. Here they were tortured before slow and intermitting fires, until death mercifully released them from their protracted torments.¹²

¹² PP. 268-288.

As before indicated, D'Artaguet was succeeded by other governors, amongst whom Makarty and St. Ange were especially distinguished. Makarty was the great fort builder, the logical successor of La Salle who erected the new Fort Chartres, the strongest fortification on the western continent at the time, remains of which may still be viewed on the Mississippi twelve miles North of the island of Kaskaskia. He also built a fortification at the State Park now known as Fort Massac, in his day known as Fort Ascension, near the present city of Cairo.

St. Ange was the last and perhaps the noblest of the French governors and one of the most pleasing characters of the French regime.

PIERRE GIBAULT

In the year 1768 a towering figure arose in Illinois in the person of the just ordained French secular priest Pierre Gibault.

The population now was greatly different in character from that which Father Marest found. The majority of the inhabitants in the immediate vicinity of the settled parts at least were white, the Indians constituting a constantly diminishing element, and the problems which confronted Father Gibault were of a vastly different nature, if not more difficult.

Despite all these adverse conditions, however, the young priest seems immediately to have by common consent become the leading and foremost resident of the whole territory then known as the Illinois Country.

The good old Jesuit, Father Sebastian Louis Meurin, the last of that illustrious band of missionaries that tamed the Illinois wilderness and who, upon his own entreaties and those of the residents of Illinois, was permitted by the lawless coterie that ravished the Illinois Missions to remain, was located at Kaskaskia when Father Gibault came. In consideration of the necessity for a younger and more active man at that point, it was agreed between the two priests that Father Gibault should make Kaskaskia his headquarters, and that Father Meurin should go to Cahokia where the priests of the foreign missions had been located prior to their departure.

The ten years of unremitting toil and sacrifice on the part of Father Gibault had by 1778 made him beloved of every one with whom he came in contact. The fortunes of international warfare had wrested the territory from the French and vested it in the English but a few years before Father Gibault's advent, thus introducing

another element of difficulty; but the priest, the diplomat, the able administrator was able to cope with each problem as it arose, and when the Revolutionary War broke out and the contest was between Great Britain and America, there was never any doubt upon which side this leader of the people in Illinois stood. If there ever had been such doubt, his position was made evident on the Fourth of July, 1778, when he made possible George Rogers Clark's peaceable conquest of the Illinois country, and delivered this territory from the domination of Great Britain.

It is entirely permissible to give to many others much credit for the gaining of the Illinois country to the American cause, but there can no longer be any question that the dominant figure in the actual transfer of allegiance from British domination to American sovereignty was the work of Father Gibault. In justice it ought to be conceded that he was the most commanding personage connected with the conquest of the Northwest. Up to his time, there was no man of as great intelligence, of broader education, of more powerful address and indeed of more deserving popularity than Father Gibault. Not in religious matters alone, but in everything that pertained to the progress of the country; Clark was an intellectual child as compared with him. There were a number of Frenchmen and some Englishmen of considerable ability in the district during his time, but nobody that was at all within reach of his ability and capacity, and he was a patriot *par excellence*.

POLLOCK, VIGO, THE MURRAYS AND KENNEDY

Associated directly with Father Gibault in these stirring times was a man of Italian nativity and to that time of Spanish adoption named Francois Vigo and three Irishmen—Daniel and William Murray and Patrick Kennedy. And embarked in the same cause, though located at New Orleans, an Irishman named Oliver Pollock, all of whom rank deservedly as great benefactors of Illinois and are entitled to be classed as statesmen.

After the Illinois settlements were secured to Clark, Father Gibault volunteered to go to Vincennes and secure the allegiance of the French located there. His proffer was gratefully accepted by Georg Rogers Clark, and upon the successful culmination of his mission he was highly complimented by the Virginia Assembly and the Governor of Virginia, Patrick Henry.

Within a short time, however, Lieutenant-Governor Hamilton, the Commanding General of the British forces, attacked Vincennes

and regained possession. It is here that we first become acquainted with Colonel Vigo. Pursuing his trade as a merchant he went to Vincennes and was arrested as a suspect by Lieutenant Governor Hamilton and held a prisoner. Learning of this incident, Father Gibault, who was again in Vincennes in the discharge of his spiritual duties, went at the head of his congregation after Mass and demanded Vigo's release under penalty of the denial of any further supplies for the troops. Hamilton released Vigo, who, at the instance of Father Gibault, at once repaired to George Rogers Clark at Kaskaskia, gave him complete information of conditions at Vincennes and tendered his assistance. On account of the information thus obtained, Clark was able with the assistance of two companies raised in the Illinois settlements to regain Vincennes, thus subjecting the whole of the Illinois and the Wabash country to the American cause.¹³

The gaining of the territory was not the most serious problem for George Rogers Clark. The financing of the enterprise was the most difficult, and it was here that Father Gibault, Francis Vigo and Oliver Pollock demonstrated their loyalty clearly. Father Gibault, of course, had but little means, but what little he had, including his personal belongings and even his servants he sacrificed to the new government, altogether advancing the sum of 7,500 French livres. Francis Vigo in one way and another advanced more than \$20,000 and suffered a total loss of \$12,000 besides the incalculable cost and annoyance from insistent creditors whose accounts for furnishing supplies to the government he had guaranteed. Oliver Pollock as agent for Virginia and the Federal Government, raised for the Clark Campaign, over \$80,000, sacrificing his entire personal fortune and being cast into prison by reason of his inability to make good engagements which he had made for the American government by authority of the American and Virginia Councils of Defense. It does not appear how much money the Murray's and Patrick Kennedy lost in the transaction, but it does appear that the Murray's fed the troops and assisted in the recruiting and that Patrick Kennedy at once became the Quartermaster of the army and was for some years burdened with supplying the troops.¹⁴

In the midst of these trying times, but a few months after the famous Fourth of July, 1778, when Kaskaskia re-enacted the Declara-

¹³ For a detailed account of these activities see ILLINOIS CATHOLIC HISTORICAL REVIEW, for October, 1918 and January 1919.

¹⁴ *Ibid.*

tion of Independence, a pleasant little incident occurred in the Church of the Immaculate Conception, the same mission and church founded by Father Marquette and now under the guidance of Father Gibault. It appears from the entry on the parish records that on the 29th day of November, 1778, Heleine Murray was baptized, the daughter of Daniel Murray and Sarah Gerrault Murray, his wife, and that amongst the signatories of the record were Daniel Murray, the father, Sarah Gerrault Murray, the mother, Colonel George Rogers Clark, Commandant-in-Chief of the forces of Virginia in the Illinois country and other distinguished men of the locality.¹⁵

What was the reward of these distinguished patriots and statesmen? Father Gibault, the most distinguished of the group, was disowned by the Canadian Bishop who espoused the British cause. He was looked upon with suspicion by Prefect Apostolic Carroll, later Bishop and Archbishop, on account of slanders spread by British enemies against him, of the falsity of which Bishop Carroll was not apprized. He was never repaid a farthing of the money advanced by him; was deprived of his spiritual charge, compelled to leave his adopted country and go into the Spanish dominion where he dragged out an existence of poverty and died in obscurity. So completely effaced was he in his later years that no man knows his grave. A distinguished non-Catholic writer, William H. English in his *Conquest of the Northwest* says:

There was no reason, however, why his great services should not have been properly recognized, but they never were. As far as the author is advised, no county, town or post office bears his name; no monument has been erected to his memory, and no headstone marks his grave, as its location is entirely unknown. It is well for him that he could turn to the religion of which he had been so faithful a servant and find consolation in the trust that there was a heaven where meritorious deeds, such as his, find reward since they were so poorly appreciated and requited on earth.¹⁶

Colonel Vigo spent many years thereafter in the service of his country, was the trusted advisor of General (Mad Antony) Wayne and of General, afterwards President, William Henry Harrison, but was so harassed and burdened by his creditors on account of the advances and guarantees he had made for the benefit of the Government, that he was ruined and bankrupted and died in abject poverty when the Government owed him many thousands of dollars. So impoverished was he that his funeral expenses remained unpaid

¹⁵ *Kaskaskia Parish Records* in the Archives of the St. Louis University.

¹⁶ PP. 189-90. See also Thompson, *Penalties of Patriotism*.

for forty years and until heirs secured a judgment against the United States Government for the payment of \$40,000 the principal and interest of the debt due Francis Vigo.¹⁷

As for Oliver Pollock after having at the instance of the United States and the State of Virginia obligated himself to the Spanish authorities for large loans with which to finance the American cause he was on default of repayment cast into a Spanish prison.

MADAM LE COMPT

The next statesman to which it is desired to direct attention was a woman—a cosmopolitan character, a traveler and resident of several of the chief settlements of the early days—known as Madam La Compt, born of French parents of the name of La Flamme at St. Joseph on Lake Michigan in 1734. From there she went to Mackinack where she lived for some time, but later and about 1756 she was a resident of this immediate neighborhood nearly fifty years before Chicago was founded. Later she removed to Cahokia where she remained until death. Governor John Reynolds knew Madame La Compt for thirty years and has left us a comprehensive description of her. In his Pioneer History of Illinois Governor Reynolds says:

This female pioneer possessed a strong mind, with the courage and energies of a heroine. She was also blessed with an extraordinary constitution. She was scarcely ever sick, although exposed often in traveling and otherwise to the inclemency of the weather and other hardships.

The Indians were her neighbors and friends from her infancy to nearly her death. By a wise and proper course with these wild men, and by sage councils to promote their interests, she acquired a great influence over the Pottawatomies, Kickapoos and other nations bordering on the lakes.

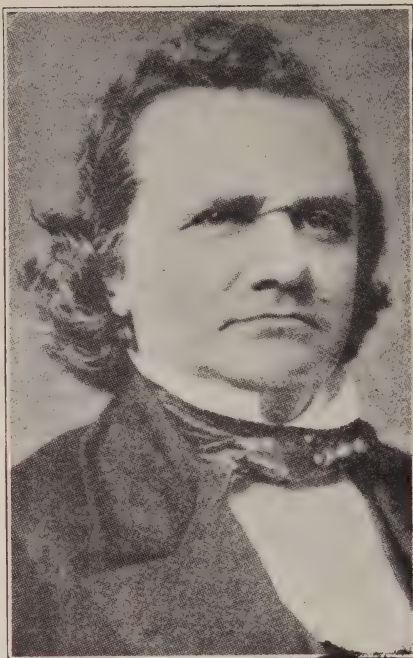
She was familiar not only with the language of the Indians, but also with their character. In the early American settlements of the country, from 1781 down to the peace in 1795, this lady prevented many an Indian attack on the white population. The Indians often became hostile to the French during the American Revolution, by the intrigues of the British, as the French had joined Clark in the capture of the British garrisons in the West.

On many occasions this lady was awakened in the dead hours of the night by her Indian friends, from the hostile warriors, informing her of the intended attacks, that she might leave Cahokia. Her friends among the Indians could not think of permitting her to be killed. She has started often to meet some hundreds of warriors who were camped near the Quentine Mound, at the foot of the bluff near the present French Village, or at some other place in the neighborhood. She would cause herself to be conveyed near the Indian camp, perhaps, in the night, and then dismiss her company and proceed on foot to the camp of the

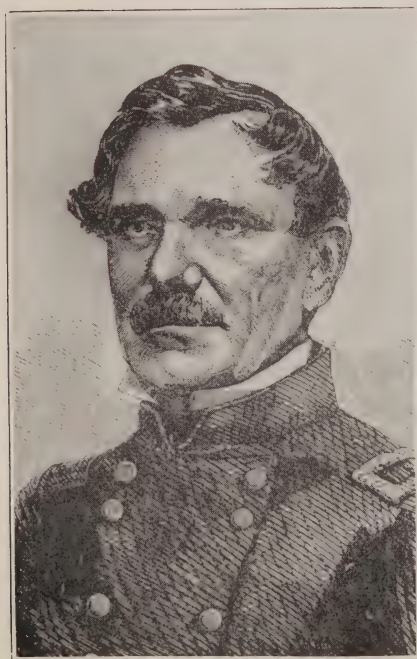
¹⁷ *Ibid.*



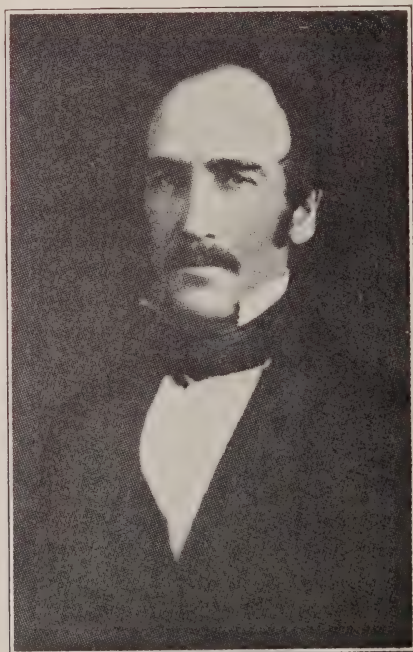
U. S. SENATOR ELIAS KENT KANE
"Father of the Constitution"



STEPHEN A. DOUGLAS
The "Little Giant," Leading Statesman
of his day.



MAJ. GENERAL JAMES SHIELDS
Hero of two wars and United States
Senator from three states.



GOVERNOR WILLIAM H. BISSELL
First Republican Governor of Illinois.
Mexican and Civil War Hero.

Indians. No one knew the Indian character better than she did. A female on foot approaching several hundred armed warriors would produce a sympathy that she followed up with wise councils to the Indians that were irresistible. She often remained with them for days and nights, appeasing their anger. She never failed to avert the storm and prevent bloodshed. The inhabitants of the village were often waiting with their arms in their hands, ready for defence, when they would see this extraordinary woman escorting to the village a great band of warriors, changed from war to peace. The Indians were painted black, indicating the sorrow they entertained for their hostile movements against their friends. The Indians were feasted for days in the village. They would remain in peace for some time after these reconciliations.¹⁸

I submit that Madame La Compt displayed many of the highest qualities of statesmanship.

In her long career she was the dutiful wife of four husbands, all of whom according to all records were men of parts and were aided by her.

Her last husband and by no means the least apparently, was an Irishman named Thomas Brady, who himself exhibited many statesmanlike qualities. He was the hero of an attack on Fort St. Joseph which he captured with a large amount of supplies during the Revolutionary War. Being later taken prisoner, he managed to elude his jailer, escaped and returned to Cahokia where he became the first sheriff of St. Clair County, then the highest office within the gift of the people, was later Judge and Indian Commissioner and appears in the land records as owner of a large part of the site upon which East St. Louis is built.

UNITED STATES SENATOR ELIAS KENT KANE

We are now approaching the more modern period and the time when non-Catholic influences were becoming stronger, yet it is gratifying to know that at no period in our history and in no important juncture have we been without distinguished Catholics who would rank as statesmen. In the twenty-five or thirty years succeeding the Revolutionary War there was a great influx of settlers who of course differed widely from what might be called the native French, and public affairs came largely into the hands of these newcomers. Amongst them were many able men, but no man of his time excelled in merit the young Elias Kent Kane who arrived here shortly after the year 1800. He was a brilliant young lawyer from the East, a graduate of Yale and had crossed intellectual swords in the legal

¹⁸ PP. 168-9.

arena with Webster, Clay and Calhoun; early held a commission from the President of the United States as Judge of the Territorial Court and at once became a leading lawyer and citizen. Judge Sydney Breese the nestor of the Illinois Bench and Bar studied law in his office. During the territorial period he was the most prominent man and leader in the Territory, and when the Constitutional Convention of 1818 was called, he at once became the dominating figure. Judge Breese has stated that the Constitution was written in Kane's office before the Convention met. However, every clause of our organic law was thoroughly considered in the Convention, and Elias Kent Kane is shown by the records to have been the most influential man amongst all the delegates. He has been called the Father of the Constitution, and is conceded to have had more to do with its framing and adoption than any other man.¹⁹

When the State government was formed, his friend and protege Shadrack Bond became Governor and he himself became the first Secretary of State and is conceded to have launched the State government. He was afterwards elected Senator and died while serving his second term at the age of twenty-eight.

Elias Kent Kane was undoubtedly one of the most brilliant figures that ever arose in Illinois.²⁰

Here and there some interesting side lights have been thrown upon his career which in the main has remained obscure for all these years. When a son was born to him during the time that he was United States Senator, the great Lazarist Bishop Joseph Rosati of St. Louis came to Kaskaskia for the baptismal ceremony an extended record of which appears on the old parish records.

When Father Stephen Theodore Baden, the noted Sulpitian apostle of Kentucky and Indiana, the first priest ordained in the United States, was seeking a grant from the Indians of the ground upon which Notre Dame University now stands, the favorable and powerful interest of Senator Kane was enlisted.

By mere chance reference we learn that his charming widow and beautiful daughters were for many years the leading and most admired people of Kaskaskia. Elizabeth, the younger daughter is described as "an almost ethereal beauty" and it was this charming

¹⁹ Buck, *Illinois in 1818*, Introductory Volume, Centennial History of Illinois, p. 166.

²⁰ For good sketch of Senator Kane see paper by Henry Barrett Chamberlin in *Transactions of the Illinois State Historical Society*, 1908, pp. 162-170.

girl that became the wife of William H. Bissell and had the happiness to see him received into the Church several years before his death.²¹

PIERRE MENARD

Amongst the very early population during the period when we gained the honors and benefits of statehood, Pierre Menard, a distinguished Frenchman possessed the universal public confidence. He was the chief representative of the Illinois division of the Indiana territory in the Indiana Territorial Legislature. The Constitution of Illinois of 1818 was modified expressly with the view to qualifying him for the office of Lieutenant-Governor to which office he was immediately elected upon the adoption of the Constitution. Pierre Menard was a composite of the Frenchmen of Illinois, a splendid example of the French-American; and, not perhaps because he towered above all his contemporaries, but because he was a most worthy representative of a large contingent of the population, and at the same time a true American citizen who displayed in a remarkable degree a helpful public spirit, he is entitled to have his name inscribed with the greatest men of Illinois.

Pierre Menard was a man of wealth, but recognized the doctrine of trusteeship of gifts bestowed upon him and used his wealth accordingly. Judge Caton, perhaps the foremost man of his day in Illinois said: "Pierre Menard was the best man I ever knew." He was universally and justly known as a devout Catholic.²²

MAJOR-GEN. JAMES SHIELDS

At one period the State of Illinois through its legislature, declared James Shields its most distinguished citizen by making him the subject of the statue to be placed in Statuary Hall in Washington. He has not been otherwise commemorated through any monument or tablet publicly erected in the State, however. That he deserved well at the hands of his contemporaries and of posterity, cannot be questioned. Among all the distinguished men of Illinois none was his superior intellectually. None lead a cleaner life. None served his country with greater distinction either in peace or war. None presented a better model of the ideal public man, the ideal neighbor,

²¹ *Memoirs of Gustave Koerner*, pp. 333-4.

²² For much of interest respecting Pierre Menard see Mason, *Pierre Menard and Pierre Menard papers*, in *Early Chicago and Illinois*, Volume IV, Chicago Historical Society Collection, pp. 142-180.

the ideal husband and father. He was accorded public distinctions unique in the history of these United States, when he was chosen United States Senator successively by the states of Illinois, Minnesota and California.

Several men served in both the Mexican and the Civil War, but no officer served with greater distinction in both these wars than did General James Shields. If there is a single blot upon his escutcheon, nobody as yet has revealed it. Through life and since his death, there has been but the best report of his career. There is every reason to believe that had James Shields been called upon to serve in any capacity that any other great man served his country, he would have discharged the obligations of such service fully as well as any of the others did. To omit James Shields from the list of most distinguished men in Illinois would be as grave an error as to omit Stephen A. Douglas, Ulysses S. Grant, John A. Logan or Abraham Lincoln.²³

STEPHEN A. DOUGLAS AND WILLIAM H. BISSELL

Through many years of their public careers, Stephen A. Douglas and Abraham Lincoln were each the counterpoise of the other. They were the leaders of the opposing schools of opinion in their day, and the contestants for the chief distinctions available to American citizens. Generally speaking, Abraham Lincoln won, but at this distance the loss suffered by Douglas has not dimmed the glory of his career. He was great in life, and his memory has grown greater as the generations have progressed.

The lives of the men of whom we are now speaking are of intense interest in every detail, and their more public acts are so well known as to need no repetition, but there are a number of side lights that have been cast upon their records, revealing characteristics and circumstances that lend an additional interest and show cause for increased admiration. In the life of Douglas for example, the circumstance of religious prejudice in his day caused some interesting incidents. During the 50's the "Know Nothing" party came into existence and undertook to exert an influence in politics. Generally speaking, persons who took an interest in Anti-Catholic agitation or propaganda were not Democrats. There were too many Catholics in

²³ William H. Condon in his life time rendered his fellow men a distinct service when he wrote and published his *Life of Major General James Shields*, to which the reader is referred for many interesting details of this distinguished American Irishman's career.

the Democratic Party for such sentiments to thrive very well there, and so the "Know Nothing" movement was not only Anti-Catholic, but in its results, Anti-Democratic. Douglas being the leader of his party, was called upon more or less to deal with the "Know Nothing" movement, and it has been said that he had some connection with a wing or branch of the "Know Nothings" the members of which were favorable to the Missouri Compromise style of slavery legislation, or in other words, against the Kansas-Nebraska plan. Statements have also been made that his connection with this organization was for the purpose of check-mating or keeping "tab" on the "Know Nothings" learning their secrets and counteracting their efforts. At any rate Douglas was made fully acquainted with the ends and aims of the "Know Nothings" and no doubt heard all and the worst that they had to say about Catholics and about the Catholic Church, and in the oversight he had of the selection of candidates for state offices, he became acquainted with its secret workings.

In 1852 David L. Gregg and Joel A. Matteson were candidates for the Democratic nomination for Governor, and though as above stated, the "Know Nothings" were usually anti-Democratic, nevertheless, Matteson won the nomination, and his victory was at the time attributed to the fact that Gregg was a Catholic. In 1854 Buckner S. Morris became the candidate of the "Know Nothings" for Governor, and was opposed by William H. Bissell who was elected.

Here then were several distinguished men who were closely connected with the "Know Nothing" movement and whose political destinies were more or less effected by it. It is most interesting to reflect that Buckner S. Morris, the chosen candidate for Governor of the "Know Nothing" organization, William H. Bissell the man who was elected Governor as one of the opponents of Buckner and Stephen A. Douglas the Democratic party leader so gravely disturbed in his leadership by the "Know Nothing" movement, all, during their lives embraced the Catholic Church. It would perhaps be going too far to say that what they learned of the Church, perhaps from its opponents, possibly from its friends, during this time, caused them to adhere to it. It is undoubtedly true at any rate that they were all men of the very highest order of intelligence, which is some evidence in contradiction of the frequently repeated charges of ignorance against members of the Catholic Church.²⁴

²⁴ For a very interesting paper on the Know-Nothings, see *The Know-*

AS TO ABRAHAM LINCOLN

Almost every incident of Abraham Lincoln's life is very familiar, by reason of his great popularity, but there are some circumstances in reference to his knowledge of Catholicity that undoubtedly had an influence upon his whole life which are not so well known.

Occasionally an item is seen in some of the anti-Catholic publications to the effect that Lincoln expressed this or that unfavorable opinion of Catholics or of the Catholic Church. It is sufficient here to say that every such statement has been run down and proven false.

On the other hand, reports have gotten into circulation of Lincoln's more or less close connection with the Church, and some years ago Archbishop Ireland of St. Paul communicated to the *American Catholic Historical Researches* the following statement:

I happen to be able to furnish a slight contribution to the discussion by repeating, beyond peril of mistake, what the old missionary, Father St. Cyr, was wont actually to say touching Catholicity in the Lincoln household. Father St. Cyr was a priest of the Diocese of St. Louis, from which in early days the scattered Catholics of Southern Illinois received ministerial attention. He was a remarkable man, intelligent to a very high degree, most zealous in work, most holy in life. I knew him when in his later years he was chaplain to the Sisters of St. Joseph, of Carondelet. He held in vivid recollection the story of the Church in olden times through Missouri and Illinois. It was a delight and a means of most valuable information to sit by and converse with him. In 1866 he spent a month visiting me in St. Paul. Here is his statement, as I then took it down in writing, regarding the Lincoln family: 'I visited several times the Lincolns in their home in Southern Illinois. The father and the stepmother of Abraham both were Catholics. How they had become Catholics I do not know. They were not well instructed in their religion; but they were strong and sincere in their profession of it. I said Mass repeatedly in their house. Abraham was not a Catholic; he never had been one, and he never led me to believe that he would become one. At the time, Abraham was twenty years old or thereabouts, a thin, tall young fellow, kind and good natured. He used to assist me in preparing the altar for Mass. Once he made me a present of a half dozen chairs. He had made those chairs with his own hands, expressly for me; they were simple in form and fashion as chairs used in country places then would be.'²⁵

Even before Lincoln came to Illinois he was surrounded by Catholic influence. The little education he did receive was given by an

Nothing Movement in Illinois by John P. Senning, in *Journal of the Illinois Historical Society*, V. 7, No. 1, p. 7, et seq.

²⁵ See paper by Rev. Gilbert J. Garraghan, S. J., in *ILLINOIS CATHOLIC HISTORICAL REVIEW*, Vol. 1, p. 162.

Irish schoolmaster named Sweeney and another Catholic teacher named Zacariah Riney. A history of Lincoln written in 1860 says that:

Riney was probably in some way connected with the Trappists who came to Kentucky in the autumn of 1805 and founded an establishment under Urban Guillet as superior at Pottinger's Creek. They were active in promoting education especially among the poorer classes and had a school for boys under their immediate supervision.²⁶

It is worthy of note that the Trappists under this same Father Urban Guillet re-established themselves at the Cahokia Mound a few miles from East St. Louis in 1810.

In after years when speaking of Riney, Lincoln loved to dwell on his many peculiarities, but always bore witness to the fact that though the schoolmaster was an ardent Catholic himself, he never made any proselyting efforts among his pupils most of whom belonged to a different faith. When any religious exercises or teachings were in progress, Protestant children were always permitted to leave the room.

Lincoln's breadth of character was perhaps better illustrated in what he said about and did for the Sisters of Charity than otherwise. During the Civil War the sufferings of which called out the strongest sympathies of his great heart, he visited the wounded in the hospitals and speaking of one of these visits he said:

Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic sisters were among the most efficient. I never knew whence they came or what was the name of their order. More lovely than anything I have ever seen in art, so long devoted to illustrations of love, mercy, and charity, are the pictures that remain of those modest sisters going on their errands of mercy among the suffering and dying. Gentle and womanly, yet with the courage of soldiers leading a forlorn hope, to sustain them in contact with such horrors. As they went from cot to cot, distributing the medicines prescribed or administering the cooling, strengthening draughts as directed, they were veritable angels of mercy. Their words were suited to every sufferer. One they incited and encouraged, another they calmed and soothed. With every soldier they conversed about his home, his wife, his children, all the loved ones he was soon to see again if he was obedient and patient. How many times have I seen them exorcise pain by their presence or their words. How often has the forehead of the soldier grown cool as one of these sisters bathed it! How often has he been refreshed, encouraged, and assisted along the road to convalescence,

²⁶ See as to the Trappist foundation, Rev. John Rothensteiner in ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. II, p. 269.

when he would otherwise have fallen by the way, by the home memories with which these unpaid nurses filled his heart.²⁷

A single act of Lincoln's during the trying times of the War illustrates his confidence in the Sisters. It was the unlimited authorization to buy supplies evidenced by a letter which reads as follows:

On application of the Sisters of Mercy of Chicago of the Military Hospital in Washington furnish such provisions as they desire to purchase and charge the same to the department.²⁸

(Signed) ABRAHAM LINCOLN.

Naturally I refrain from speaking of living Catholic statesmen, and have thought it best not to mention more recent public men even though they be dead, but I would not wish to give the impression that we have had no great Catholic men or women in recent years. There were and are many others who of course can be more accurately valued later, but who nevertheless have merited our confidence and the preservation of their memory, and who, if still living, are entitled to our earnest support.

Nor does this paper purport to be exhaustive. There are many other names deserving of record on the pages of Illinois history as promoters of the best interests of their state or country. Only such are named here as shine out with special radiance.

JOSEPH J. THOMPSON.

Chicago.

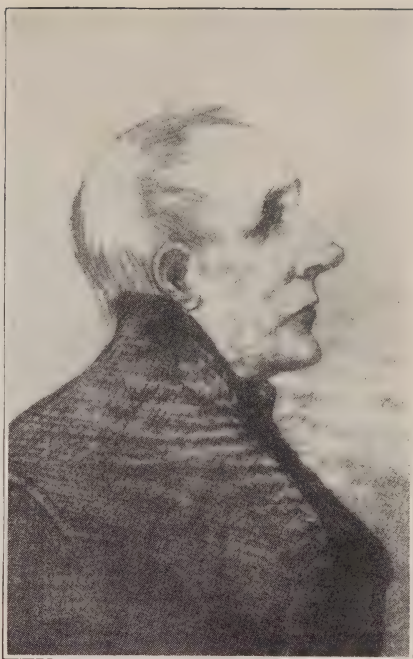
²⁷ See Address of Hon. Ambrose Kennedy in House of Representatives, Monday, March 18, 1918.

²⁸ *Ibid.*



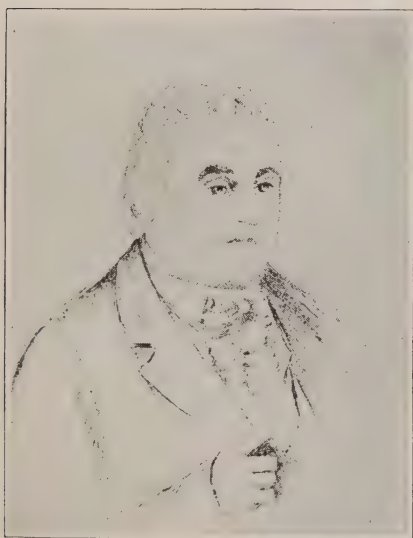
CHICAGO

Great Catholic Indian Chief, leader of the natives.



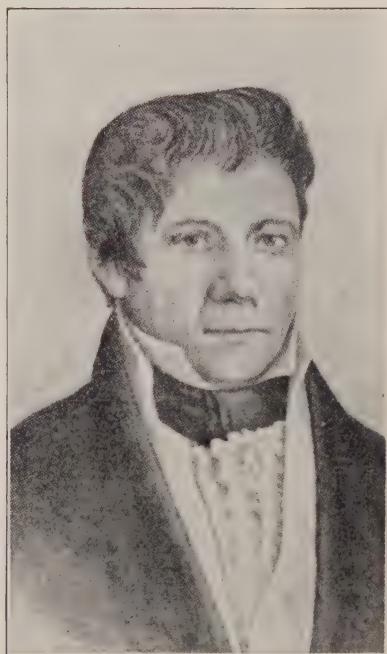
REV. PIERRE GIBAULT

Patriot Priest, Revolutionary Leader.



COL. FRANCIS VIGO

Financial Sponsor of the American Government in the Illinois Country.



PIERRE MENARD

Most conspicuous Territorial Leader and First Lieutenant Governor of Illinois.

Illinois Catholic Historical Review

Journal of the Illinois Catholic Historical Society

617 Ashland Block, Chicago

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COMMENDATION OF MOST REVEREND ARCHBISHOP GEORGE W. MUNDELEIN

This publication is one we can be proud of. It is gotten up in an attractive form and its contents are interesting and instructive. I have been complimented on it and have heard it praised in many quarters. * * * The Society should receive encouragement from every source, and all who possibly can should enroll in its membership. * * * I need not add that your work has not only my blessing, it has my encouragement. It has every aid I can give it.

EDITORIAL COMMENT

Don't Miss Anything. Every article appearing in the ILLINOIS CATHOLIC HISTORICAL REVIEW is prepared or selected because it has an especial bearing, and should have a special appeal to the people living in or near Illinois.

The headings or introductory remarks cannot always be relied upon as a criterion for the contents of the article, but we undertake to say that no one who lives or has lived in this particular part of the world can read any article appearing in the REVIEW without finding something of especial interest.

For illustration of this point, attention is directed to the very attractive article of Rev. Laurence J. Kenny, S. J., of the St. Louis University, treating of "Some First Ladies of Illinois," meaning wives of certain Governors. Unless we are greatly mistaken everyone who has the opportunity will be not only deeply interested, but charmed by this article. Almost the same may be said of the present installment of Father Rothensteiner's most valuable articles. Since the earliest Jesuit Missionaries hardly another Priest has had such a wonderful missionary career as Father Samuel Mazzuchelli, of whom Father Rothensteiner writes.

And who is there in this part of the country that is not anxious for information about the visit of Lafayette to Illinois. That story has not before been so satisfactorily told as Mr. C. B. Galbreath, Secretary of the Ohio Archaeological and Historical Society, tells it in this number.

Those who have been following Father Barth's articles on the Franciscans will be pleased too with the current installment.

The book review columns may always be counted upon too to contain much

of interest. Here the names of the reviewers are not always given, but Miss Gertrude Corrigan, whose initials have appeared from time to time, has in this number sustained her reputation as a reviewer in her sketch of Miss Russell's timely work.

As for our own humble efforts, we claim for them only their informative quality. In all of them we deal with facts and personages that we think all Catholics ought to know, and if we are found guilty of occasional repetition, we may justify it as by way of emphasis.

The reader has three full months between issues of the REVIEW, and it is respectfully suggested that even though your time be closely occupied you endeavor to find time in that period to read every article.

The Illinois Centennial History Series Complete. The six volumes setting forth the history of Illinois, prepared under the direction of the Illinois Centennial Commission, are now all published, and the last volumes from the press are being distributed as directed by law.

These valuable books, with the exception of the first issue, viz., "Illinois in 1818," treat severally of different periods of our history. As to the volume named, it is introductory in character, and gives a general view of the condition of the state at the time it was admitted into the Union. Volume I, under the title "The Illinois Country" treats of the province and territory 1673-1818. Volume II "The Frontier State 1818-1848." Volume III "The Era of Transition 1848-1870. Volume IV "The Industrial State 1870-1893. Volume V "The Modern Commonwealth 1903-1918.

These several volumes were prepared by different authors, but all were under the supervision of Clarence Walworth Alvord, late Professor of History in the University of Illinois, and now with the Historical Department of Minnesota.

As these volumes have been issued, we have reviewed them in the columns of the ILLINOIS CATHOLIC HISTORICAL REVIEW, and have had occasion to express some criticism. Some of the volumes, while scholarly and able from a historical standpoint, nevertheless contained passages and references which, by omission or commission, did injustice to Catholics and things Catholic, and in some instances to representative racial strains in the state. In reference to each volume, however, we have fully recognized the merit of the work, and desire only to add, after a careful perusal of the entire series, that the Centennial History is a notable achievement.

Not in all the years that have sped since the planting of our American civilization, and in no state of the union we believe has such a satisfactory result with reference to the collection and publication of the historical record been achieved.

Volume I not alone because of the masterly grasp of history of its author, but as well by reason of the romance of the period of which it treats, will perhaps be conceded on all sides the best of the series, but every volume and almost every part of each volume is ably and brilliantly done, and the authors who wrote the books, the publishers who issued them in a most attractive form, and the Centennial Commission that supervised their production, are all entitled to the lasting gratitude of the people of Illinois, and indeed of posterity in general.

Guarantees Needed. In the absence of a specially trained and efficient force for the purpose of procuring members or subscribers, a serious periodical like the ILLINOIS CATHOLIC HISTORICAL REVIEW always comes upon anxious moments. The expenses incident to the conduct of such a work have an ugly habit of going right on regardless of how the income may halt.

The ILLINOIS CATHOLIC HISTORICAL REVIEW was launched at a most difficult time, and so far as a periodical of that character is concerned conditions have not materially changed or improved. We started when the war was at its height, and when one form of drive followed another, thus absorbing every inactive dollar; and the indications are so plain that drives have lost their power, that it has not seemed advisable for the ILLINOIS CATHOLIC HISTORICAL SOCIETY to inaugurate a money campaign.

As the promoters of the work view it, it ought not to be necessary to take such steps. If a small fraction of the Catholics of the Mississippi Valley, who are abundantly able to do so, would subscribe for the ILLINOIS CATHOLIC HISTORICAL REVIEW, we would never have any difficulty in meeting our expenses; and since a large subscription list cannot be obtained without personal solicitation, involving of course heavy expenditures, the organization is put to the necessity, either of setting up subscription machinery, or of finding some other means.

We have on occasion suggested different means by which the permanence of this work could be assured, some of the suggestions involving rather large individual contributions. To such suggestions there have been some generous responses, but not sufficiently general to meet the difficulty.

If even 1,000 men or women would obligate themselves to the payment of \$10.00 a year, for a limited number of years, for the furtherance of the work we are doing, every item of our expenses would be assured.

With such a dependable income we would be enabled to provide for some personal solicitation for subscribers, and would be placed beyond the anxieties that tend to depreciate the quality of such works as we are engaged in.

Are there not amongst the more than one million adult Catholics of the Mississippi Valley at least 1,000 who are willing to give this work their approval, to the extent of \$10.00 a year for at least a limited period?

BOOK REVIEWS

What's the Matter With Ireland? By Ruth Russell. Devin-Adair Co., New York.

This brilliant young writer has given a close-up picture of conditions in Ireland which no one interested in knowing the truth about the Irish question can afford to miss.

The foreword by Eamon de Valera contains the lines, "I hope we shall have many more impartial investigators such as you, who will take the trouble to see things for themselves at first hand," and "You succeeded in understanding Irish conditions and grasped the Irish view-point."

Miss Russell went to Ireland as a newspaper correspondent and while there to gain information for her paper, became as impressed with the situation that she has written a powerful book, in language simple and direct, and yet at times dramatic or poetic, as events transpired so far beyond the commonplace that they seemed to demand more than the usual calm and dispassionate statement of facts to which she confines herself for the most part. Indeed, the most valuable contribution the author makes to the cause is the mass of statistical information and the ready references, for proof of any assertion made. Most of these references are from British sources and thus furnish indubitable evidence of the fairness of the text.

Miss Russell donned the garb of the working girl so as to be in close touch with the class to which seven-eighths of the Irish people belong, and as a working girl, lived and struggled for employment. Thus as worker and as newspaper woman, she has been able to give the answer to the title of the book.

The first chapter of the book deals with the grim struggle with the poverty which is so speciously denied by British propaganda, one of the most painful features of which is the search for employment that so often ends in forced emigration to England, Scotland, or America, from this land which could well support its population in comfort at home under good administration. The accompanying diseases of semi-starvation are touched upon, each in turn, with data and figures to prove the statements to any doubters, and over the signatures of such names as the Countess of Aberdeen and Sir Charles Cameron, Health Officer for Dublin; it is a story which includes a lowering of the birth rate, insanity, tuberculosis, unemployment, unsanitary housing, neglect of education, child labor, and all

the evils of hopeless and widespread poverty except crime. The extraordinary freedom from vices and crimes which are the usual accompaniments of such frightful conditions elsewhere is the most convincing evidence of the worthiness of this oppressed people to have self-determination according to the writer's opinion.

A chapter of great interest to American readers on Sinn Fein and the Revolution includes an account of the reception to Governor Dunne, Frank Walsh and Michael Ryan, at the Mansion House, Dublin. Here in all its sinister ugliness, the monster bogie of the British army of occupation, the Mailed Fist, is portrayed against the shining background of the heroism of a people ready to make the supreme sacrifice for their vision of freedom.

As in all the countries of the world at the present day, so in Ireland, the unsettled question of labor is adding its bit to the problems confronting the New Republic as it is trying to function. Miss Russell places before the reader in a clear and interesting manner outlines of the different plans that are presented by various parties as solutions of the questions that are raised between classes.

George Russell's Co-operative Commonwealth has a whole chapter devoted to its splendid history, a story which is worth an entire book in itself; there is the Worker's Republic with its counter current of agrarian interests; there is the idea of Communism which was successfully worked out under the Church as far back as the fifth century. Reverend Michael Fogarty of Killaloe is quoted as saying that the reason England has found it difficult to rule Ireland, was that she had attempted to force a feudal government on a socialistic people.

Sinn Fein is trying to harmonize all the factions so as to conserve all the constructive forces of the land toward the first great goal, the right to self-determination. Sinn Fein with its parliament duly elected by a large majority is in a position to take this stand in regard to all parties.

The closing chapter of the book deals with the situation in Ulster and should be illuminating to those who are reading the British reports on Carsonism.

What is the Matter With Ireland? is a book that will repay the reader to read more than once, for every page deals with the largest movements and the last word on the difficulties of the unhappy country. On sale in best book shops, \$1.75.

G. C.

Franciscans and the Protestant Revolution in England. By FRANCIS BORGIA STECK, O. F. M. Published by Franciscan Herald Press, Chicago. Price, \$2.00.

Until comparatively recent years it has been the custom for the credulous public to accept as true many of the gross misstatements given by Protestant writers as the causes of the religious revolt of the 16th Century. Among the reasons assigned for the rapid growth of Protestantism in Europe is "the inactivity and degeneracy of the so-called old Orders at the time when the conflict began."

This false accusation is ably refuted by Rev. F. B. Steck in his recently published work, *Franciscans and the Protestant Revolution in England* and here the reader will find a true record of the activity and courage of the Friars Minor during the troubled times of the Tudors in England.

The author gives an interesting account of the Franciscan foundations in the early part of the 13th Century, and then traces briefly the rapid growth of the Order until 1527 when the question of "the Divorce" became the all-absorbing topic of interest to Englishmen. Henry VIII, like all the Tudors, could brook no contradiction, and when the Franciscans opposed his imperious wishes, the expected result followed persecution and death for many members of the Order. The unfair trials are graphically described by Father Steck, and the reader cannot fail to recognize that these martyrs belonged to a body of men ready, nay glad, to give their lives for the truth.

Under the Stuarts, too, the Franciscans endured many sufferings, and the writer traces the fortunes of his brethren through later times when persecution took the form of laws against religious communities, until finally in 1841 the English Friars ceased to exist as a province.

From beginning to end the work is scholarly and will prove a valuable addition to every historical library.

THE DOUBLE JUBILEE—CORRECTIONS

The fallibility of hearsay evidence is well illustrated in the following observations and communications. Not possessing a trained repertorial force we were compelled to depend upon such agencies as seemed most reliable for details of the great double jubilee of June, 1920. In so doing we seem to have adopted some errors that did injustice to some of the participants. Needless to say we regret exceedingly that these errors occurred, and both on account of the injustice done and the earnest wish that our columns speak the truth—that history be kept straight—we are publishing the corrections:

CONCERNING THE CELEBRATION AT JOLIET

“The procession filed through the loop at eight-thirty o’clock,” should read thus: “The procession filed through the loop at one-thirty o’clock in the afternoon.”

In the next paragraph—the Louis Joliet statue is not in the courthouse yard, but before the Public Library, a distance of about three blocks from the courthouse.

At the bottom of the page the account records “St. Francis Academy float, instead of floats.” The four boys who carried banners did not walk but rode ponies.

Page thirty-four, paragraph two should read: “The Guardian Angel Home one float,” this is our Institution.

Paragraph seven on this page reads: “On the St. Mary’s float, etc.,” it should be: “On the St. Francis float was a tableau of Cardinal Gibbons blessing Columbia.” Since this float received the first prize we ask you most kindly to make a correction of this error in particular.

St. Francis Academy had two units. The first unit contained two floats—one represented “The Pope commissioning the Franciscans to come to America;” the other, “Father Serra baptizing the Indians.”

The second unit represented Cardinal Gibbons blessing Columbia. The senior students of St. Francis Academy posed on this float.

In the parade was a pretty banner of His Grace, The Most Reverend Archbishop. This commemorated the twenty-fifth anniversary of His Grace’s ordination. The banner was carried by one of the graduates. Four of the younger students carried the silver tassels which were suspended from the banner.

August 20, 1920

Joseph J. Thompson,
Editor-in-Chief,
Illinois Catholic Historical Review,
Chicago, Illinois.
Dear Sir:

As Secretary of the Will-Grundy Counties Diamond Jubilee Celebration Pageant Committee, I have been asked to call your attention to an incorrect statement in your account of the Joliet celebration on June 12, which appears in your July issue. On page 34, you credit St. Mary's Academy with having in the Pageant the float which represents Cardinal Gibbons blessing Columbia, whereas it was St. Francis' Academy which put forth the float under that idea. St. Mary's through unforeseen mishaps was unable to participate.

The Guardian Angels' Home had only one float, representing the two ideas you credit them with.

On page 33 you start the pageant at eight o'clock, on page 36 your account starts it at two, the latter hour being the correct statement of fact.

Outside of that, I may state frankly and sincerely that the Pageant Committee is grateful to you for the splendid write-up, and in no way wishes you to think that it attaches any blame to you. However, we should be indeed grateful were it possible for you to make some correction concerning the mistake about the float credited to St. Mary's.

With sentiments of highest personal regard for you and best wishes for the continued success of your work, I remain,

Sincerely yours,

REV. J. P. MORRISON.

IN CHICAGO

Chicago, Ill., Aug. 4, 1929.

Mr. Joseph J. Thompson,
City.

Dear Sir:

In looking over Vol. III of the ILLINOIS CATHOLIC HISTORICAL REVIEW I find that on page 26, etc., you give a "complete list" of floats that took part in the Diamond Jubilee Pageant. In this list our float, "St. Benedict and His Order" is omitted on account of which it looks as though the Benedictines had done nothing for this occasion. The same holds good for the "Notable Jubilee Visitors" where the three Benedictine Abbots were entirely overlooked.

Errare humanum est, sed perseverare in errore condemnandum est.

Sincerely yours,

REV. JUSTUS WIRTH, O. S. B.

